

Velitationes Polemice:

O R,

Polemicall short

DISCUSSIONS

Of certain particular and select

QUESTIONS.

By I. D. Phil-Iren-Alethius.

Per Johannem Doughty olim Catt. Morton. socrum.
+ THES. 5. V. 21.

Prove all things, hold fast that which is good.

Δεῖ δὲ τὴς ἀρχῆς παῦλος περγματΘ παῦλ
ἀνδεὶ τὸ πολὺν λόγον εἴρει, καὶ πολλὰ σκέψεις εἰσ'
ὅρθως, εἴτε μὴ ὑπόκειται: ἐκείνης γέ εἰσιστοντος, τὰ
λοιπὰ φάνεται ἐκείνη ἐπόμενα; Plat. in Cratyl.

L O N D O N ,

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Elenchus Quæstionum.

Of

1. *Reformation.*
2. *Prelacy in Church-Government.*
3. *Ruling Lay-Presbyters.*
4. *Lay-Teachers.*
5. *Places appropriate to Divine Wor-ship.*
6. *Solemneset Prayers in Publique.*
7. *The Election of Ministers.*
8. *The Maintenance of Ministers.*
9. *Set festivall Dayes in the Church.*
10. *The Liberty of Prophecying.*
11. *Things given to Religious Uses.*
12. *The Supreme Power in matters Ecclesiasticall.*

Dicitur Dicitur Dicitur Dicitur Dicitur Dicitur

Corrigenda aliqua, aut alias (omissa)
interferenda, que non abs re Lecto-
ris fore judicarvi, si hic in ipso sta-
tim vestibulo operis annotata da-
rem.

*Vestrum (in
quit) fuit O
Adlites mi-
bi dare regi-
men Imperii:
-Verum ubi
boce ego su-
cepit, meum
jam est, non
vestrum, de
rebus cogi-
tare Commu-
nibus, Valen-
tin. dictum

Quest. i. pag. 6. num. 8. lin. 8. leg.--An-
Christian violence which should be;
P. 9. l. 4.--Ezra chiefe among them. n. 11.
l. 6. 2 Chron. 23. v. 16. p. 11. n. 14. in Mar-
gin.--D. Halic. l. 5. n. 199. p. 13. n. 12.
l. 19.--1 Pet. 2. p. 15. n. 19. l. 6. & 7.--
Now once after a making it * over from the
people, where before it lay virtually & tan-
quam in semine, or further, instrumentally
(at most) to be dispesed of, principally in the
hands of God, Dan. 4. v. 17. Rom. 13. v. 1.
so properly—

apud P. Di-
ac. His. l. 12. 216. p. 46. n. 18. l. 3. del. - and godly -- p. 51.
n. 57. in Marg. -- Socr. Ep. 27. p. 57. n. 30.
in Marg. Nam in Alexandria & per to-
tam Egyptum, si desit Episcop. &c. Aug.
Qu.

Qu.in vob. & Nov. Test. c. 101. & rursus,
p.6.n.33. p.58.n.35.l.10.--For and so &c.
n 32.in Marg.--Marsil.Patavin. &c.

Qu.3.p.88.n.20.l.3.--Laying on of bands
of the Presbytery, p.96. n. 29.l. 15. after
wanting,leg.--according to that of the Apo-
stle, 1 Cor.6.v.5,6. Is it so that there is not
a wise man among you, &c. But brother go-
eth to Law with brother, and this before the
unbelievers?

Qu.4. p. 109.n. 18.after "Αμβωνι— that
Lay-persons ought not at any hand to in-
vade or usurp the Pulpit.

Qu.5.p.125.n.3.l.5.--indeed not proper-
ly any at all,p. 131. n. 11.l. 2. yet, Sandius
Marcialis, who lived, as some are of opini-
on, neere to—

Qu.6.p.147.n.14.l.3. περιστασία, p.150.n.
17.l.3. Disparate,p. 160.n.22. in Marg.—
μανιλανάς αποτις, αιτ' Ευχήλης καὶ Ερδυσιας;
Cedren.Hist.n.107.p.162.n. 26.l. 18.-af-
fect,p.163.l.3.in the makers.

Qu.7.p.166.n. 1.l.6.--neerly,p.179.n.19.
1.6-a Rhetoricall and meer figurative, &c.

Qu.8.p.190.n.8.l.11.causally-p. 200. n.
23. in Marg.-Ang.Peli:l.12.Ep.31.

Qu.9.p.229.n.23. in Marg.- τὸ παρόπτειν
2107

δύοτα. π. 215. in Marg. - Διεργίσταν οἵμην ἀν-
μαρτίσκους δωριῶν, καὶ τὸ πατέρα τῷ ἀντικεντρῷ συγ-
μετόνοις λέγεται.

Qu. 10. p. 259. n. 26. in Mar. ὁρθλαστι, π. 27.
in m. Isid. Pelus. l. 3. Ep. 363. p. 288. n. 28.
Καὶ οἱστοι λογισμοῖς μάγισσοι ποὺς διαρολας ἀπορρί-
τα τηροῦμενα; Conſt. Ep. ad Alexandr. Ἐ
Attr. apud Gel. Cyzic. in Act. Synod. l. 2. c. 4.

Qu. 11. p. 262. n. 19. l. 18. - χορηγίας, p. 265.
n. 23. in Marg. -- Liv. Decad. 5. l. 2. c. 3.

Qu. 12. p. 289. l. 13. διατηρεῖται] p. 310.
n. 9. l. 4. -- 1 Cor. 5. p. 311. l. 2. unless it be
will serve. Ἐτ. p. 331. n. 18. in Marg.
-- Sen. de Benef. l. 4. c. 34, 35.

— Errata Cæteræ qualisunque levioris
momenti, ut quæ sensum orationis non Cor-
rumpant scilicet moram aliquam secundū alio-
quin per legenti iniiciantur in numeris, vocu-
lis, punctis, accentibus &c. hic Ἐ illuc cre-
brò plus satis occurrentia, (nè ἀριθμοῦ ni-
mis sollicitè videar.) Ipse pro libito suo vel
prætereat, vel emendet, candidus Lector.



Of REFORMATION.



*E*reformation here propounded as the Subject of our present *Disquerie*, bespeakes properly some certaine addition, some kinde of alteration for the better, any where attempted whether in *Church* or *State affaires*. Where the *Quere* yet is not of the *Thing*, but of the manner : not whether such a *Reformation* if just occasion require it, may and ought to be, but whether it may, or should be endeavoured by violence, as to *Religion*; or simply, and in any respects, without concurrence of the Head-Magistrate.

Hic modus, Hac nostro; and both waies (as so) I conceive it utterly *unlawfull*, for these ensuing Reasons.

Argu. 1ma.

what directly and in terminis contradicts the word, is, (without peradventure) not to be enterpriz'd or undertaken by Christians.

But Reformation assayed by outward violence, directly and in terminis, contradicts the word;

Ergo—

2.

Reformation assayed by outward violence in matter of Religion, directly, and in terminis, contradicts—] For that so, the weapons of our warfare, saith he, meaning it by the

* *Arma non carnalia, sed mighty stra non sunt through God,* 2 Cor. 10.v.4. And what scutum & cibæ are more particularly, you have it expressed *Ephes. 6. wherefore take unto you gladius-Pri-~~met~~mas. in loc. Non facta de ferro, nec manu homi-~~factio~~natis fabricata* the whole Armour of God. The brestplate of righteousness, is one, v. 14. the shield of faith, is another, v. 16. the Helmet of salvation, a third, v. 17. No roome here &c. Sedul. for Sauls Speare, or Goliab his sword, in Hibernic. the Christian mans Armory.

Ibid.

ל'ג 3.

Againe, Not by might, nor by power, (alias * Army) but by my Spirit, saith the Lord of Hosts, Zach.4. v. 6. which words

as

as they point forth to us Zerubbabel the Son of Shealtiel, (and Zerubbabel, 'tis true, with the rest of the Israelites now returned from Captivity, having undertaken a repaireing of the materiall Temple, then ruined and laid waste, met with resistance, and were forced to an use of their military weapons, Nehem. 4. v. 13. 14.) So doth it further, and that principally relate to a future building, a building of the Spirituall Temple, the Church of Christ, C. 6. v. 12. 13. And accordingly our Saviour, the Architect or Master builder design'd for this great worke, when he comes afterwards, He sends forth his Disciples abroad into the world, Mat. 28. with Commission of teaching the Gospell, i.e. of gently pertrading it; (Therefore doth the Apostle joyn them together. These things teach and exhort, 1 Tim. 6. v. 2.) not of insforcing it after some hostile or violent manner : Appositely hereupon

* Melanthon, Cum igitur Apostoli saith he,
tantum habeant mandatum docendi, impium
est sentire quod Doctores Evangelii debeant
armis constitueret quaedam Imperia, aut
Regnum tale in quo isti dominantur: Judai-
cum hoc delirium est, Anabaptisticum. &c.

4. Christ's Goffell, and that not without some speciall importance in the word doubtlesse, is termed the Gospel of peace, Rom. 10. v. 15. Semblably, is the Fruit of righteousnesse, Jam. 3. said to be sowne in peace of them that make peace; peace-makers, rather then warriors, are, it may seeme, in the Apostles opinion, the fittest undertakers of such a worke; Not David, but Solomon his Sonne is commanded to build the Temple; And why? Because David the Father had shed blood abundantly, and had made great warres, 1 Chron. 22. v. 8. σατηνεῖς χριστὸν ἀγνοεῖς, &c. as Cl. Alexand.in praefat.ad Gentil.

I know well enough of divers instances which may be brought to the contrary, of the Ten Tribes preparing for war against the other two, Josh. 22. v. 11. 12. of all the Tribes invading that of Benjamin, Judg. 20. v. 1, 2. of the Machabees taking up Armes against Antiochus, 1 Macha. c. 2. 3. and thereupon tacitely commended for their great courage and Zeale by the Apostle, Heb. 11. v. 34, 35. Cases of difference about Religion chiefe-
ly all three, yet prosecuted, wee see, at least

leastwise attempted, by the sword.

Whereto I answer briefly, that these with the like are Instances of preserving or defending Religion in its just purity, where it is already settled, (as will appeare by consulting the severall stories) *Tuenda Ecclesiae causā*, as Saint Austen against the Donatists. Ep. 50. --- *Non quod alios persequenter, sed quod se defendent.* Ep. 164. and which together with him, we no waies gainesay; not of inforcing it anew where it is not, and so nothing to the point in controversie.

Besides, that I conceive in truth of a great deale of * difference (possibly) that may be in this respect, betwixt the Law ^{* Aliud iungit Deum} proceedings then, and these since of the Gospel; which therefore, as was said, is Emphatically term'd the *Gospel of peace*, *vis Testamētū* (not only inward, but outward likewise, ^{menti- ali-} ^{præcepit Dispensatio-} ^{ribus Vesteris} ^{l. 22.c.77.}) & hereto makes ^{ad prædicā-} that *Caveat* which our Saviour, upon occation gives Peter, Job. 18. v. 11. *Put up vi.—Ang.* thy sword again into thy sheath. *Πολιτίας Contr. Fanst.* μὴ θεραπεύεις ὁδίνεις Θεομον, Το παρόγελμα, καὶ δύναμις ἐτολῆσε χῇ γόμον τὸν διὰ μωσίν οὐλά—
The Rule he here sets us, saith Cyril Alex-

andr. is not according to the rough temper of the Law formerly, but suiting altogether with the milde and gentler condition of the Gospell, which was now to take place.

¶ dum.

Nothing that runnes parallel and agrees with the course of Antichrist forespoken, in the setting up of his Throne, is (as so) to bee practised by Christians.

Forcible violence used in Reformation, runnes parallel and agrees with the course of Antichrist forespoken, in &c.

Ergo ~~—~~

¶ Forcible violence used in Reformation runnes parallel and agreeth with—] Rev. 13. v. 4. who is like to the beast, who is able to war with him? Then v. 7. And it was given unto him to make war with the Saints, and to overcome them, &c. The Texts alleged speak plainly of that Antichristian violence which shall be, and this in pursuance, and for the further increase of his blasphemous untruths, That, all who dwell upon the earth may worship him,

him, v. 8. and thence followes straight in way of Corollarie, v. 10. a manifest re-prooфе of all such force, as favouring too much of Antichrist and his proceedings. If any kill with the sword, he must bee killed by the sword; Here is the patience and faith of the Saints.

I deny not, for all this a Legall Civill use of the Sword exercisable by the Magistrate, upon refractory offenders, constraining them to a due obedience of wholsome Church-Lawes, or else punishing them for the contrary; (whereof hereafter purposely and more at large,

Quest. 10.) Saint Paul is plaine in the point, Rom. 13. v. 4. and Francisc. * ^{* Relet. de Ind. Sect. 2. c. 15.} Victoria, to this purpose hath well ob-serv'd a difference here as ought to bee made, betwixt Subjects and Aliens, whom we have nothing to do with in a Judiciary way of process: But it is a military hostile use I argue against, such as the * Turk alloweth of towards the advancement of his Mahumetisme, or the Spaniard practiseth in the propagation of his pretended Catholicisme: And it is indeed the very Doctrine which

the Pope that great enemy of the true *Reformed Religion*, dogmatically upholds and maintaineth by his *Emissaries*; *Fidem Christianam deberi etiam armis propugnari. Sanders. de Clav. Dav. l.2.c.15.*

5th.

That which hath no warrantable precedent, but rather to the contrary, in Sacred Writ, cannot safely be enterprized by us.

But Reformation (absolutely) without concurrence of the Supreame Magistrate, hath no warrantable precedent in, &c.

Ergo—

18. Reformation (absolutely) without concurrence of the Supream Mag: hath no—]

See Deut. 29. v. 2. 10, 11, 12. Josb. 24. v. 25. 2 King. 23. v. 23. 2 Chro. 15. v. 8. 12.ch.29.v.2.10. ch.34.v.31.32. Ezr.10. v. 3.5. Coll. with ch. 2. v.7. &c. In which places with the like, you have ever the chiefe Magistrate concurring, or rather (as his place required) going before the people, but no where the people covenanting upon a reformation, (even in times of the worst of Kings) without concurrence of

of the Magistrate : *Arise, for the matter belongeth unto thee*, saith the whole Assembly of Elders there met, to Ezra the Prime Ruler, *Ezr. 10. v. 45.*

A just performance of the *Covenant* the people of the Jewes (I know) stood equally bound to : For that the *stipulation* was made betwixt God on the one part, the *King* and people (*conjunctim*) on the other, *2 Chron. 24. v. 16.* But it is the *Entrance* into *Covenant* I speak of, in which the *King* was of right to leade, and had a *principall Interest*, and without whom the undertaking may seeme to have been altogether *unjustifiable*.

11.

To shun the force of this *Argument*, * ^{12.} some have fancied and brought in, a supposed *Coordination* of power, betwixt the ^{* Gorbofred.} *Souveraigne* and the people ; that in case ^{Anton. Dis.} the *Souveraigne* doth foregoe his duty of *and Gol-*
Reforming, the people ^{and Gol-} ^{13. Albus.} *Themselves* in ^{pol. c. 14.} their *Representative meetings* may war-
rantably undertake the businesse : And ^{Brut. vindi.} ^{Contr. Ty-} it is indeed (this *Coordination* to wit) the ^{ran. Qu. 3.} *maine Buttresse or supporter*, the *Arch-*
pillar. ^{&c.}

pillar among the rest, which with them
beares up the weight and burden of the
present cause.

Other grounds they may have, and
~~those~~ more likely here to build upon, I
question it not; But for *This* (to let
passe how vainly and to no purpose, as
to a *certaine redresse* of emergent abuses
in *Church or State*, such power may
seeme placed in the *Body Representative*,
where the *Souveraigne* onely hath the
right of calling, and then of *dissolving* at
pleasure the said *Body*) I conceive of it
as a meere *phenomenon*, an empty airy
speculation: and the reasons more par-
ticularly of such my Conception, (speak
we of a *true Monarchicall state*, as here
we do) are these which follow.

*Whosoever implyeth a grosse absur-
dity, is not to be supposed by us.*

*But coordination betwixt the So-
veraigne and the People implyeth &c.*

Ergo —

*Coordination betwixt the Soveraigne
and the People implyeth. —] It is ab-
surd*

surd to imagine a coordination properly and truly so called, which is, saith Cajetan, *Concursus partialium causarum ejusdem ordinis & in eodem genere causa.* I.
 1^{me}. Q. 52. (Such, as to our purpose, were the Roman two *Coff.* between whom the *Supream Authority* of that State was * di- * Dyon. Ho-
 vided, and they of *equall power* each licarn. 1.8.
 with other) (For, *quoad hoc*, and in some n. 199.
 respects, with reference to *certaine parti-
 cular A&S*, of *propounding*, *voting*, and
framing Lawes in their *Publike Assemblies*
when met together, I gaineſay not) be-
 twixt the *Soveraigne* and his *Subiects*.

Now such are the *people* in respect of 15.
 their *Lord or Soveraigne*: (*My Lord the* * Σῶμα μόνον
King is the usuall *Scripture expression*) οὐρανοῖς
Vi relationis, by vertue of that *mutuall re-*
lation interceding betwixt them: *Rela-* Δῆμον, τὴν
tives I call and so account them in *dispari* στάδιον οὐράνιον : ἄνθρωποι
gradu, where the one *terme* excels in σώματος τι-
worth and *dignity* the other opposed to μάτερον, τὸ
 it; as here, take the *People* under any no- δέ τιμώτε-
 tion, * *collective*, or *distributive*: *And all* οἱ οὐρανοῖς, Μα-
 the men of Judah, the Kings servants, I xim. Tyr.
 King. I. v. 9. *All*, it is suppos'd, have *Differ.* 41.
 with unanimous joynit consent, transfer'd *Animus*
 their *Reipubl.* n.

*es illa corpus
num. Sex.
de Clem. ad-
Mer. Cesar.*
It. 1. c. 3.

their power upon him, therefore are all thenceforth his inferiours truly, and beneath him.

16.

Againe it is absurd to conceive of a *Coordination* between the *members* and the *Head*; Yet such too is the *Sovereaigne* if compar'd with the *People*: And Samuel said unto Saul, *when thou wast little in thine owne eyes, wast thou not made Head of the Tribes,* 1 Sam. 15. v. 17. *Head of the Tribes;* not of this or that particular person or persons; yea further, *Head* in the *singular number*, not one of the *Heads* *plurally*; as speaking of *more*; like as it is, 2 Chron. 7. v. 2,7,9,11. *These were the Heads of their Fathers House, chiefe of the Princes:* But, *Head of these Heads,* 2 Chron. 5. v. 2. Note you must by the way, the Jewish *Monarchy*, to have been as restrain'd or limited a kind of Government in all respects of *Laws* and *Covenants* wherewith the Prince was there tyed, Deut. 17. v. 14, 15, 16, 17. 2 Sam. 5. v. 3. 2 King. 11. v. 17. &c. as ordinarily we shall meet with; and *Argumentum duobus a pari.* Top. 2. c. 10. where all or most circumstances hold *correspondency*

dency, is concludent beyond exception.

For what they in interpose here of the Kings being a Minister, or choicer Officer of State merely; is a groundlesse grosse conceit, and the very *Badg* which your Jesuites in disgrace of *Temporal* Princes, if compar'd with their *Souveraigne* Lord the *Pope*, usually bestow upon them; Whereas no prudent *Law-giver*, *Ancient* or *Modern*, among their *Aphorismes of State-government*, ever ranked them in so low a degree. Καὶ τοι σφράγει
γὰρ ἀτοπὸν ἀ τίταν οὐχίς ζητῶν τούτους οὐ κα-
τεῖται μόνον τίνι. *Plato in l. περὶ βασιλέως*:
at most, οὐδεῖται καὶ φύλακες τῶν Νόμων, as
Aristotle, pol. l.3.c.14. The * Ministers * *Dei Vice-*
of God, saith Saint *Paul, Rom. 13.4.* not *riens in terra* --
of the people : Indeed the *Authors*, or *Or-* *Parem non*
dainers of such *Ministeriall Offices* in a *babens,-*
State, 2 Pet.2.v.14. no Officers them-
selves ; *Solomon* thus, wee read, had his
twelve *principall Officers* under him, *Of-* *Magnus Do-*
ficers over the whole Kingdom, 1 Kin.4.l.3. Traffas. *minus noſter.*
but was none of them *Himself.* *Bratt. de*
Reg. Anglo. *prim.c.9.*

Briefely, *Magistraticall power in chief.*
ubis edes meri imperii est, say *Civilians,*
and

and Ministeriall, are plainly diverse, and in no wise consistent; Unless haply they would be understood as speaking *in ordine ad finem*; with relation to the designed end: So the Angels are termed *ministring Spirits sent forth to minister for them who shall be Heires of salvation*, Heb. 1. v. 14. Christ himself a Minister, or servant, Mat. 20. v. 28. Phil. 2. v. 7. And thus the Soveraigne we yeeld, without any prejudice to his regall authority; may well be esteemed and stil'd a Minister, Ε'ρδεος διδαχης, as Antigonus was wont to say of himselfe. Acl. var. Hist. l. 2. c.

* Plutarch. 20. * Ἀντεῖν διὰ τοῦ διδαστρου τριπλικόν τον πολέμοντα λαον καὶ συντηρεῖν. One serving under God for the good and greater benefit of the people.

2 dum.

Nothing repugnant to the true condition of Monarchy, is to be supposed by us.

But Coordination in power repugneth to the true condition of Monarchie.

Ergo —

19.

Coordination in power repugneth to the true condition of Monarchy. —] They who

who maintaine *Coordination* here, necessarily suppose a *Communicability* of the *Souveraigne power* to more then one, which nevertheless I conceive, (now once after a *making it over* from the people, where before it lay *virtually*, and *tanquam insemine*, be it granted, *Derivatively in the hands of God.*) So *properly* belonging to, so *inseparably seated* in the *person* of the Prince, as that it can-not bee communicated unto any other, save only in way of *deputation*, when and *how farre forth* himselue pleaseth in the outward exercise of the same.

The *Legislative power* I acknowledge for common (in some sort) betwixt Prince and People : Originally belonging to the King, the fountaine of it ; *Cum Ipse sit Author Juris*, saith Bracton. l.3. Tratt. I. c.9. *Vita & caput & Autoritas in principe est omnium que in republic. Anglicanâ agi solent.* Smith. de Repub. Anglor. l. 2. c.4. He is the *life* and *Head*, and *strength* of what ever is done in the *State* there; *Derivatively imparted to the People*, whose *advice* and *joyned concurrence* is here of use for the more *satisfactory establishment* of

of those *Laws* which *Themselves* are afterwards to live under, and be obedient to.

21.

* *Plato in politic.*

But this now, the *Legislative power* either way, if well considered, is quite another thing from the *Souveraigne ruling power*; That *Tiμν ιτάρτης*, as * *Plato* calls it, τὸ γὰρ ἴταρτην ἀρχικότερον, saith *Aristotle*, *Pol.4.c.15.* which yet alone properly both makes and *denominates* a *Monarch*, and in *Monarchical States* necessarily consisteth alwaies in *Indivisibili*, and is confined to one.

22.

* *Μοναρχία
ἡ εἷς οὐ τὸ^{τὸ}
εὐρωπα, εὐ ή
Εἰς ιτάρτης
κύριος εστι.*

To one I say, and that not by reason of some certaine predominancy of power in the *Prince* above the rest (as some would have it) and no more: Like as it fareth in naturall compound bodies, where one of the foure *Elements* there in composition, and under the same *Form*, usually prevaleth over the other three; but of * *appropriation*, and *adæquate inheritance*: No mixture here in the power it selfe, that may be imagined: (*σολοικῶν τι*) no plurality of *Partners* or *associates*, communicating in this power.

The

The mixture they dreame of (such as it is, and since they will needlesly have it thus) lyeth not in *Monarchy*, as so, but in the whole aggregate body of State, comprizing in it moreover somewhat also of other Governments, *Aristocracy*, *Democracy*, &c. *Tōis dūpos dλλήλων, ουρατάσσων;* *Iamblich. de vita Pythag. c. 27.* Yet so, as that the *Apex* or *top* of all, which wee call *Soveraignty* (and which truly makes the State to be *Monarchicall*) shall still reside in one: Such to resume the former *Allusion*, is the condition of *imperfect mixt bodies*, where one of the concurring Elements, yet still remaines entire, not broken or subdued to *an equall tempera- ture*, with the rest.

Or thus if they please; As *Richerius* frames the compare with *Church-governement under Christ.* *I. de Eccl. & pol. potest. S. 12.* Let the Government here in order to **an Oeconomy OR exterrnall Admi- nistration* of it by different offices be truly mixt; yet may the State well enough be simply *Monarchicall* in the Head, the *Fountaine* of it; thence distilling downe

* *Illud ad- monendi su- mū, Repub. Statum ab Imperandi ratione di- fere pluri- mū. Nam Republ. Sta- tus Rega- lis esse po- test, güber- natio tamē popularis fu- turæ est, &c.*

Bod. de Republ. I. 2. c. 2.

Greg. Tolos. I. 3. c. 1. n.

in some good proportion, suited to the capacity of their severall stations and imployments, the strength and vigour of it influence upon other the subordinate inferieur powers : Still subordinate I say, whether Originally and from a first constitution of the State any where, conjoyned with the Soveraigne, or whether assumed (and that most commonly) by a voluntary after choice, as long as they hold, (which yet is supposed still they doe) a necessary dependance on him.

At a word, where it is otherwise, and there be to bee found in truth more then one partaking immediately in the Supreame-ruling power, Coordinate with, and Independant on the Soveraigne, which is the mixture they must needs meane, if so they would be thought to speake ought to purpose, (whilst yet in the Interim they distinguishe not, as they should, betwixt Mixture and Limitation ; This relating onely to an outward managment of the power in a Regular course by certaine Lawes, and legally appointed Officers as aforesaid, joyned to the Soveraigne, and

and may well consist with *Monarchy*,
the other not) let men conceit what
they list, that *State* or *Government* what-
ever, is not truly *Monarchicall*; nor so
* to be accounted; but looke how ma-
ny *Shakers* there are in the *Supreame pon-*
er, as many *Supreame Governours* or *So-*
veraines (respectively and according to
the different *Interests* they have, more or *bac parte*:
leſſe) shall there be; Since as *Eodine vid.LL.Edō*
rightly gives it. *Necesse est ut Regnum vard.Collfes*
quantumcunque est, ac jura omnia Ma-
jostatis in solidum uni partitione sub-
lata tribuantur. Alioqui non Monar-
chia, sed Polyarchia dicerur. De Republ.l. **De modo*
Regimin. *An. 24.c.* *12. Cambd:*
Britann. C; *de Ordin*
6.c. 8.

All that can with any shew or colour
of *Reason* be here replyed to the prece-
dent discouyse, is that the *Legislative*
power residing in the whole *Body of State*
hath perchance some *speciall grand influence*
upon the *Gubernative* seated in the
Souveraigne, and withall that it is the
chiefe or principal of the two: *Chiefe or*
Principall I shall not put it to the *Test*:
but then also must they temembet, how
that *principally*, as wee said, it resteth

in the Prince, the Fountaine of it : And for that Influence they speake of, (and all Monarchies not wholly absolute have it thus) it is but Directive at most, by pointing forth certaine rules or Lawes conformably whereunto the Soveraigne is of right to walke, in his after mannage of publike Affaires committed to his charge ; no waies *præjudicial* to, or jetting upon in the least manner, as may possibly be conceived, the sacred confines of Soveraigne Authority.

* *Hac sententia quo malis can-*

sam dederit,
¶ *etiamnum possit, animis penitus receper-*

ta, nemus fa-
prens non vi-
det; Grot.
de Inv. Bel. l.

I.c. 3.n.8.
Seditiosis hominibus ad res novandas materiam

prabet, ac

Rerumpl.

persurbationē

affect. Bod. l.

I.c. 8.

So fals their pretensed Coordination in an ordinary acceptance of the Terme ; As for those who yet farther by widening a little, (for it is no other) the aforesaid Principle into a larger extent, will needs bee * placing the Supremacy of power in the hands of the Community, in them wholly, or (which is all one) in the hands of their Trustees, it is a crotchet so absurd, so void of reason, as not to deserve a serious Confutation.

first blush, how againe it straight overthrowes Monarchicall Government ; yea, in *Contrarium vertit*, (quite the other extreme) & *popularem facit*, as *Lizy* well notes upon occasion of the *Law of appealing from the Magistrate to the people* brought in by *Pull. Valer. Ciss. Dec. 1. l. 2.* And therefore were the Roman *Dic^tators* we find, (so farre forth * *Em-* * *Nec quid-*
bilem of true *Soveraignty* for the short *quam Simi-*
Intervals of time they late at Sterne : *lius potest di-*
The same in substance with those *Λουπινοί* *ci, quam*
τα among the Grecians, and had *Dic^tat^ra*
thence their *beginning*, thinkes *Dionys. buis Imperii*
Halicarnass. l. 5.) induced with a *plenary*
power in the discharge of their place, free
from all further *Appeale* to, or after
questioning by the *People* : As likewise
were the succeeding *Emperours* all along,
ut quibus summum rerum Judicium Dii de- *Dic^tat^rως δ'*
dissent, *Tacit. Annal. l.6. c.2.* *Αὐτοκράτ^ηρ ictu, Αρχ^η*
ἰξιαν. Ziphil. in Monarch. Augusti. and αυτικύδι.
in them truly, not in the people; (Albeit,
some tenders of this nature we shall
sometimes meeet with in story, made by
the Emperours then being, out of *State*
policy, or *Court complement*, you may
imagine) the highest pitch and finall

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Of Reformation.

Qu. I.

stay of Appeals to bee sound evermore.

23.

So as to give you in short the issue of the point; This opinion of a Supremacy of power, either Formally or but Virtually through meanes of their Representeess, seated in the Comminalty, plainly, as was said, thwarts the nature and true condition of Monarchy, or as plainly, but more grossly, if they shall stand their ground in maintaining the Government still to be Monarchicall, sets the feet above the Head, the Subjects above their rightfull Lord and Soveraigne.

3^{um}:

That which putteth the Soveraigne in the condition of a mere Subject, is not to be supposed by any.

But Coordination in power putteth the Soveraigne in the condition—

Ergo—

30.

Coordination in power putteth the Soveraigne in the condition of —) Because where there are many of joyned and equall power, one for certaine, must needs be subject to the many, if counterpoiz'd and layed single in the ballance against the rest:

rest : *Par in parem non habet Imperium,*
as they say ; but *pares in parem*, neces-
sarily have, and may justly challenge it,
of curbing, restraining, and if need be, of
Censuring the other party.

Yet surely was the Kingly Prophet
David of another opinion ; *Tibi soli peccavi*, could he say, *Psalm. 51. v.4.* He
maketh his address unto God, to God a-
lone, as whom he thought himselfe only
accountable to, there being none else in
power above him, since, *Supremo non da-
tur superius*, and that's expressly the King,
I Pet. 2. v. 13. None therefore who
might lawfully question him, or take just
cognizance of his faults ; So Saint Am-
brose directly upon the place. *Rex uni-
que erat (David,) nullis ipse legibus te-
nebatur, quia liberi sunt Reges a vinculis
delictorum ; Neque enim ullis ad poenam
vocantur legibus, tuis Imperii potestate :*
Homini ergo non peccavit, &c. To a like
purpose, *Chrysost. Arnob. Cassiod. Bed. Eu-
thymius*, and *Hierome* in *ep. 2 da. ad Rustic.*
Rex enim erat, alium non timebat : As
being King hee needed not to feare the
Courts or threatening censures of men.

Certainely, with the Nation of the Jewes, notwithstanding their Princes so near dependance on the People, (manifest from Scripture all along) both in their *Election* and *Government* afterwards, as much as any, yet were they no waies judicially or responsiblly obnoxious to them, at leastwile the People apprehended it not so : I shall onely instance in that *fundamentall* grand *Law* particularly given concerning their *Kings*, *Deut.* 17. The King, he shall not multiply horses to himselfe. Nor shall he multiply wives to himselfe. Neither silver nor gold. v.16.17. The *lest* and *wifest* of their *Princes* afterwards brake this *Law* in every branch thereof ; *David*, as to the second, 2 *Sam.* 5. *Solomon* in all three, 1 *King.* c. 10. 11. So they, so others successively : Nor were they hereupon, ever, as we can finde, questioned by the *People* or *Sanhedrin* in their name. That they summoned *Herod* before them and proceeded judicially against him, which some object out of *Josephus*, *Antiq.* l. 14. c. 17. argues a foule escitancy or oversight of them in perusal of the *Story* : For as much as *Herod* was not King at present,

*¶ Schickard.
de Jure
Hebr. c. 7.*

sent, but onely *Deputy of Galilee*, a particular Province, under *Hircanus*; not King till afterwards, and so mean while justly lyable to the coercive power of *Lawes*; *Saul*, 'tis true, put his owne life, and his Sonne *Jonathans* life upon the hazard of lottery, *I King. 14.* But this was an Act of *Condescension* merely, and where he knew himselfe free, not of *Constraint*: All the penalty then wee read that State at any time inflicted upon their *il-deserving Princes*, was happily after their death the *discredit* of a less noble buriall, *2 Chron. 21. v. 19, 20. c. 24. v. 25.* which yet withall doth it sufficiently bespeak the awfull and tender regard they had of their persons whilst *living*.

Anciently the *Rule* was *Principes soluti-
tos esse Legibus, quamvis Legibus vivant, suorum*
Inst. l. 2. Tit. 17. That *Princes* are * free *αρχαγέτεις*,
from the *Coercive power of Lawes*, though *Agapei*,
it be fitting they *Conforme* and live accord-
dingly, both for their *owne* and the *peo-
ples* good through their *example*. He that
*ruleth over men must be just, ruling in the
feare of God, 2 Sam. 23. v. 3.* and * *Pare-
Pistacis*

* Σαυτοὶ τὸ
φυλάττειν
τοὺς νόμους
ἐπιθεταράζειν

καν., μὴ διχωρί

επιγῆς τῷ,

συνάρχειν

επιθεταράζειν.

Diacon. ad

Iust. Imp. c.

37.39.

* *Auson. in*

Sentent. :

Pistaci.

to legi quisquis Egem Sanxerit, was a most equall and just Decree, superadded to the rest of his Laws by the wise Law-giver Pittacus.

But notwithstanding this, and what more might be added, if need were, in due praise of Princes squaring their Government alwaies according to the Law; yet can it not in reason be well conceived, how moreover they should be under, or have wholly concluded Themselves within the penall reach of that, which either they * Ordaine, as in Absolute Monarchies they doe, (and therein doth the *absolu'eness* of their power mainely consist) or have at leastwise, as in limited, a principall chiefe hand in the ordaining; The people (in effect) they only devise and propound the Lawes: It is the Prince who by his Royall assent sets the stamp of true validity upon them, (*Nb'ous Basiliaxois*, so specially called thereupon, the Kings lawes) and hath what's more, among other Priviledges the Right of course most where establisht in him, of superseding the force & just vindicative rigour of them, as occasion may require, towards others.

But and farther ; were it granted the Law, whether Municipal or Divine, to be above the Soveraigne ; Howbeit, still I question the power that may give life to the putting in execution of such Law ; ^{* Cogens & coactum re-}
 • Himselfe against himselfe, it cannot bee : ^{quirunt di-}
 And for others, they have their power ^{stinetas per-}
 more immediately from him, as sent forth ^{sonas. Grot.}
 and authorised by him , 1 Pet. 2. v. 14. de Iur. Bel. ^{l.2.c.14.}
 and in nature now the Instrument hath
 no Energie or influence backe upon the
 Cause, but the Cause altogether upon the
 Instrument : Shall the Ax boast it selfe a-
 gainst him that beweth therewith, or the
 Saw exalt it self against him who moveth it ?
 Isa. 10.v. 15.

And herein then more particularly among other discriminating circumstances consists a maine difference to be observed betwixt the Soveraigne and other inferiour powers or principalities ; There ^{lega rogari} the partie doing ought contrary to Law, ^{jure non po-}
 is justly questionable , as having some ^{* iust. A. Gel.}
 higher power in foro Humano still above ^{l.13.c14.}
 him, before whom he may be questioned and proceeded against. As thus —

Omar

Omne sub regno graviore regnum est. But not so here, the Case is different; Unlesse we shall vainely imagine a *still continuance*, at leastwile a *revocation* of the power backe upon occasion ever and anon into the peoples hands; which yet doth it the one way, as hath beene argued, instead of *Monarchy*, bespeake a flat *Democracie*: and in the other, no *certaine settlement of governance* at all, (much like as was the *precarious Government* of the Gothish Kings heretofore in *Spaine*, *Aymo. Hist. l. 11.* Of the Vandals in *Africa*, *Procop. l. 1.* up and downe at pleasure of the *Commonalty*) the people being ready at every turne to catch at this golden Ball of *Soveraignty*, by resuming it into their owne hands, to the sure and speedy overthrow of the supposed *Monarchy*.

Or iflastly, for avoyding those former rockes, we shall constitute as twere certaine *Arbitrators* or *Umpires* betwixt Them, the People and the *Souveraigne*, as *Judges* of his behaviour, and *Assertors* of the *Kingdomes welfare*, Φύλακας τῆς Ἀρχῆς, *Plutarch. in Qu. Græcan.* (where yet with-

withall must they be fixed in some *confistorian standing body*, not transient or *uncertaine*: Else we fall short of the right *Model* of such pupillar kindes of *Govern-
ment elsewhere*.) Then, as before, They
plainely are the *Ἄρχοντες*, and in *Them*
doth the *Supremacy of power finally rest*,
quite crosse to the true condition of *Mo-
narchy*.

Thus then againe with *them*, and accord-
ing to their *Principles*, the *Souveraigne* is
made forthwith to put off his *genuine and
wonted person*; Becomes straight a *Subjeſt*: * Ἀθῆναις
a *Subjeſt* to his *Subjeſts*, (such were those * μέν δύναχε
Titular Spartan Kings of old, in regard of Βασιλεὺς τὸς
an overpowring Ephorie there, *Reges nōmī- μίκρᾳ ἐπρεπ-
ne magis quam Imperio*, saith *Aemylius* Τε, καὶ υπείσθι-
Probus, and such we read of in the Island νος ἦν, εἰς τὸ
Tabrobanē, *Cum quadraginta* * *Rectoribus*, ὄρομα τὸ δῆ-
Ο. *Solin. Polyhist. c. 64. Plin. l. 6. c. 22.* με δῆμας πάν-
and even such would *Calvin* have *Prin- Σοντος, &c.*
ces still to be within their severall *Domi- Synes. περὶ*
nions, in respect of those *Ordines Regni* * *Eti si fuerit*
every where, (Though somewhat doubt- *provocatum,*
fully he speakes it, and with a *Fond* there *Septuaginta-*
added, as you may observe, *Inst. in Iudices*
1.4. *fiantum*

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denique interdicto omnibus visu & Colloquio jugulatur. Mart. Cap. 6. c. 37. rally ever do,) strongly argues the falsehood of those grounds Mixture and Coordination here supposed by some, as consistent with the nature of true Monarchie.

39.

If in returne to the premises, it be said, what then in case the Supreme Magistrate shall neglect his Duty, forbear the rectifying of grosse Abuses either in Church or State; which like weeds in a Garden will ever and anon be certaintly sprouting forth; The Answer is Epictetus his *Anixox*, or rather Saint Peter his *Tropius*; 1 Pet. 2. must here take place; The same God who stirred up the spirit of Cyrus, Ezra 1. v. 1. put it into the heart of King Artaxerxes, a repairing of the Temple, having long layen waste, ch. 7. v. 27. Even He, in whose hands are the hearts of Kings to turne them whither he pleasereth, Pro. 21. v. 10. will in his due time

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if devoutly called upon, move the *heart* of the *Soveraigne* whomsoere and wherefoere, to a through redresse of all exorbitancies.

40.

And further, because of the singular immunity we have pleaded due to the *Soveraigne* each where(if truely such), as free from all *Humane Cognizance* touching his defaults, *personall* or *politicall*, which may be committed by him; Nevertheless that he wax not *insolent* or *overbold* here-upon, God hath his *waines* and *meanes* of punishing him or them; (*Stories*, yea *Scripture* it selfe abound with *Examples* in this kinde) So as to make good his severall *Edicts* on this behalfe, whether *generall* or *speciall*, against *blood-shed*, *rapine*, *oppression*. &c. though still without the help of any *inferior*, and mortall *Iudicatory*.

*He shall cut off the spirit of Princes, He
is terrible to the Kings of the earth,
Psal. 75. v. 12.*

Regum

Regum timendorum in ipsis Greges,
Reges in ipsis Imperium est Iouis. Horat.



Of Prelacy in Church- Government.



Lear and undeniably evident is the *Scripture*, how that the Apostles by vertue of power given them from Christ, *eminently* residing in them, did *Themselves* whilst living exercise true *Prelaticall Authority* (as to the substance of it) i. e. *Authority* in chife above the rest of the *Presbyterie*, (though attended on, tis true, with divers extraordinary and personall *Priviledges*, incomunicable to their *Successors*) in the management of Church affaires : For *Ordination*, See *Act. 6. v. 6. ch. 14. v. 23. 2 Tim. 1. v. 6. &c.* For *Jurisdiction* in the Directive

part, *Act 20. v. 17, 18, 28. 1 Cor. 11. v. 34.*
in the Coercive, *1 Tim. 1. v. 20, &c.*

2. What needes more? *Apostoli,* (i. e.) *Episcopi.* *Cyprian ad Rogat. Ep. 65.* Their Office it was *Episcopall,* *Act 1. v. 20.* *His Biskoprick,* saith the Text by *Judas* one of the twelve, let another take; *O ἀρχὴν τινὸν ἀμύνεται διοικήσας,* as *Iсид. Pelusiota,* speaking of the Apostle St. Paul, *lib. 3. ep. 212.* But that moreover the Apostles *instituted* and *ordained* such a power, together with forme of Government in the Church, (præciding from all extra-venient after defects or enormities) as *useful*, if not *necessary* to be reteincd by succeeding generations, I thus demonstrate it.

Arg. 18m.

That power in the Church which Timothy and Titus did exercise by the Apostles speciall appointment is certainly of Apostolicall Institution.

But *Prælaticall* power or power of *Ordination* and *Jurisdiction* in chief, Timothy and Titus did exercise by the Apostles speciall —

Ergo —

3. Power

3. Power of Ordination and Jurisdiction
in chiefe; Timothy and Titus did exer-
cise— First, lay hands suddenly on no
man, 1 Tim. 5. 22. For this cause left I thee
in Creet, that thou shouldest set in order
things, and ordaine Elders, &c. Tit. 1. v. 5.
Next, against an Elder receive not an Ac-
cusation, but before— 1 Tim. 5. 19, 20.
These things speake and exhort; and rebuke
with all Authority, Titus 2. v. 15.

4. And that Prelatically or Episcopally,
(so St Chrysostome at once, without fur-
ther proove of the point, in Phil. c. 1.
Ἴτι γὰρ Επίσκοπος ἐστιν, φησὶ τὸς αὐλοῦ (τιμοῦ.)
χρῆματα τάχιστα μετέβαλεν: The like for
Titus) namely by supplying the Apostles
roome, who till towards an end of
their times most-where discharged them-
selves this so necessary a duty in the
Church; so as then there much needed
not any particular local Biskops besides the
Apostles: We are not ordinarily to look
for any such; nor withall did the present
condition of Christian Assemblies, then in
gathering, much require it.

5. A subordinate Co-assistance of the Presbytery I grant, (even then,) joyned with the Apostles in the Ordering of Church-affaires, *Acts 15. verse 6. 22, 23, &c.* And many times, it may be, as forced through absence, or pressed with variety of occasions, they committed the whole performance (Ministerially, to wit, and with dependance still on their over-ruling Power, *1 Cor. 11. v. 34. 2 Cor. 11. v. 28.*) to

* *Eosdem illo* the Presbyters : For the busynesse of *Extempore E-communication*, we finde it so apparently, *piscopos quos 1 Cor. 5. 4, 5. Coll. with 2 Cor. 2, vers. 10.*
 & *Presbyteros appella- bant. Propterea* To whom ye forgive any thing, saith the Apostle speaking of the *Excommunicate person*, I forgive also : Then for *Ordinatione Episcopis quasi de Praes-* pose the like, since in so numerous a plantation of the Gospel in different places, *locis suis, His- byteris est* they could not be every where in person present themselves.

Primum E-

Piscopi Pres- byters voca- bantur. 6. Which by the way, (& being wel ob- serv'd, it easily takes off the edge of their misgrounded allegatiōs of scripture drawn from the Texts after cited, as likewise the Ambros. *Totū yās tē- ws exoīwvys* Authority of many of the * Fathers relating

ting plainly in their Discourses to these first beginnings of the Church, and there urging the said Texts, Hieron. in Com-
 ment in Tit. c. I. & in Ep. ad Euagr. Ambr. s. 20. παπάς τὸν ὄντα
 in Ephes. c. 4. Chrysost. in Phil. I. εἶδος αὐτοῦ μητραὶ ὄντα.
 occasioned questionlesse, as I was saying, Chrys.
 that *promiscuous use* of the termes *Bishop*
 and *Elder* then, *Act*s 20. v. 17. 28. *Phil.*
 I. verse 2. *I Tim.* 3. v. 1. Coll. with
 c. 5. v. 17. *Tit.* I. v. 5. 7. *I Pet.* 5. v. 2.
 &c. by reason of no formall set distinction in those *Functions or Offices* as yet, or
 but scarcely as yet, made betwixt them,
 οὐτως λαβόντες τὰ πλευράματα τῆς ὀικουρούιας, saith :
Epiphanius, Hæref. 75. And hereupon
 Sometimes they called them *Bishops*, παπᾶς
 in respect of their charge, which
 was to over-see the flock of Christ com-
 mitted to them : otherwhiles *Presby-
 ters*, in regard of their *Age* or else their
Dignity.

7. Or grant we such a *Distinction* be-
 twixt *Bishops* and *Presbyters*, already be-
 gunne in the *Church* (somewhere, and in
 some places upon occasion, it is acknow-
 ledged, and the premised *Instances* of
Timothy and *Titus* insinuate as much,

D 3 though

* *Poly. Ep. ad Philip.* though generally and in all places, during the Apostles times, still I presume it was Clem. in not :) yet as *Oecumenius* and St *Ambrose* *primā ad Co-* both hint the reason in *1 Tim. cap. 3. a-*
rīnh. Irz. Communicability of names or appellations
1,3: & 4, &c. might for a while then, and afterwards,
 (which it * did, and the rather because of
 the common usage of Speech formerly,
 as it happeneth in other like cases, not
 yet quite forgotten) well follow up
 on the generall Community of Nature in
 the Offices* Ομδιψ γας ἀμφι ερεύσιον, saith
Oecumenius, Ut ergo Sacerdos est, saith
Saint Ambrose, both are Priests alike,
 both indued with Priestly and Ministeriall Authority.

τι περὶ πρεσ-
 βυλίων αρμό-
 ζεῖ, ὅμοιως
 γας—
Oecum. in
1 Tim. 3. v.
8. Vid. Re-
wig. & Theo-
dor. Ibid.

8. So for the names of Apostle and Elder, *1 Peter 5. v. 1. Joh. Ep. 2. v. 1.* of Apostle and Deacon, *1 Cor. 3. v. 5. 2 Cor. 3. v. 6.* of Evangelist and Deacon, *Acts 21. v. 8.* Christ himselfe thus an Apostle, *Hebr. 3. v. 1.* a Deacon or Minister, *Rom. 15. v. 8.* Namely in a Confuse and generall acceptation of the Termes.

9. Prelatically or Episcopally I added,
 and

and not as *Evangelists* barely, which is the usuall way of evading here: Though as *Apostles* they might say as well, 2 Cor. 8. v. 23. or as *Deacons*, Διάκονοι εῦ πληρούμενοι, saith hee of *Timothy* in the same place where he calls him *Evangelist*, 2 Tim. 4. v. 5. Διάκονος εὐ πληρούμενος, I Thes. 3. v. 2. and *Ignatius* in his Epist. ad *Trall.* rankes *Timothy* in a just equipage of Degree with the *Martyr St Stephen*: Neither yet againe by their leave was *Ordination* or *Jurisdiction* properly any *Evangelicall worke*, but rather the *Preaching* and *promulgating* of the *Gospell* within their severall *Divisions*, whereto they were assigned.

10. But to let goe this hold, as also the *Testimony* of diverse of the *Ancients*, who have in their writings expreffly, and without further *circumlocution*, recorded them for *Bishops*: Nor yet to make use of those *Subscriptions* or rather *Inscriptions* perchance (transplanted onely) found at the foot of the two Epistles to *Timothy* and *Titus*, which how ere some reject, as *false*, at best as *adscititious*, and so *invalid* (though neither

ther doe they once question the credit or
any of the other belonging to the rest of
the Epistles) yet I see not under fa-
vour why they should not bee of equally
binding Authority with the paratiles
(those without the body of the Text
too) to most of Davids Psalmes ; with
the Ἑπιγραφαι or Inscriptions to some of
Solomons Proverbs, as c. 25. These are al-
so parables of Solomon which the men of He-
zekiah King of Judah copied out. It is
plaine hee prefixed it not himselfe ; So
c. 30, c. 31. Againe, (and more pat
to our purpose) with the Ἑπιγραφαι , or
cluses to Psalme 72. Here end the pray-
ers of David the Sonne of Jesse : to Job
cap. 31. to Jeremy c. 51. All alike being
certayne usefull clauses for our better In-
formation , added (it may be thought)
by the first Compilers of those severall
Treatises.

ii. First, most sure it is, the Office of
Bishop and Evangelist, could not be simply,
(at leastwise successively) inconsistent in
the same person, (It was but the fixing
or limiting of a power before locally un-
limited, to a certayne set place of pastorall
Jurisdi-

Qu.2. Church-Government.

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Jurisdiction) no more than was that of Apostle and Bishop, and the Apostles now, (for some of them) over and besides the privilege of an universall transcendent Jurisdiction which they had in the Church, properly and in strictnesse of Phrase were both of these together.

12. This wee have confirmed more fully, as to all circumstances, in St James, Apostle, and Brother of Christ, 1 Corinth. 15. v. 7. Gal. 1. v. 19. withall Bishop of Hierusalem, Euseb. lib. 2. c. 1. 22. in St Peter Bishop of Antioch. Hieronym. Ep. ad Algas; Q. 6. So seated, you must observe (upon speciall Reasons inducing thereto) by voluntary choice, and not by vertue of any restraining Church Ordinance, which were to evacuate the unbounded power of their Apostleships.

13. The other, (concerning the Evangelists) in Saint Mark, afterwards Bishop of Alexandria, Hieron. Proem. in Matth. & Marc. in Saint Luke Bishop of Thebaïs in Ægypt, S: Metaphr. in vita Sancte Luce. Bishops I say, substantiall true Bishops all of them, notwithstanding the many

many *Cavils* and pur-offs here used by some; Surely, no lesse we may safely inferre, than were their *Successors* in the fore-named *Seas*, who followed after them (*successio est enim personarum unius ejusdemque ordinis continuatio*) and were truely *Bishops* in the sense here controver-
ted beyond gain-faying.

14. * Apostles likewise they then usually called them and others in like place of Government upon a Primitive and first Institution, as * Theodoret hath well observed in 1 Epist. ad Tim. cap. 3. verse 1. either because they immediately succeeded in room of the Apostles, else as deputed by them (vice-Apostles, as twere Rom. 16. verse 7. 2 Cor. 8. verse 23. Phil. 2. verse 25.) with a certaine legatine power for the plantation of Churches abroad, which they did, and afterwards Episcopally presided in them themselves: So for Clemens Bishop of Rome, whom yet Cl: Alexandrinus somewhere stiles Apostle: Ignatius thus, Απόστολος Αὐλιοχίων, Chrysost. Homil. in Ignat. Marcialis servus Dei, Apostolus autem Iesu Christi, Marcial. Episcop. Leminiuocens. in fronte Epist.

ad Tolos. For all which, as touching a different acceptation of the word *Apostle*, and the no reall inconsistency thereof with the Office of *Episcopacy*, simultaneously, or successively, *Vid. Hieron in Gal.e.1.v.19.*

15. Next for the *As* or *Quatenus* of the poynt, (although neither indeed ^{* Mīllor} ought *Formes* and *Modalities* of ^{xatīras de} *Consi-*
deration over-nicely to be insisted upon, & *Enīoxotūc*
where wee agree in the *Maine* or *Sub-*^{λόγον—&c.}
stance of the thing: Else what *Ordinance* ^{Dictūns de}
well-nigh of Christ's *Institution* may not *Episcop.* *Offi-*
thus be subject to debate by those who ^{cio, cuius mo-}
will be apt to elude the same, in restray-^{di esse Epis-}
ning it to the *Apostles*, or to the *Church* ^{cop. deceas,}
then in being:) The *Order* whether of *A-*^{que id quasi}
postles or of *Evangelists* as here, was toge-^{Timoib. ad-}
ther with their *Persons*, temporall and ex-^{mōmens dicit,}
traordinary; But the *Power* in question ^{sed ut omni-}
being for substance a necessary appen-^{bns simplici-}
dance to the *Gospell*, (which thereupon ^{ter loquens}
doth St Paul of purpose carefully *decy-*
pher and set forth more at large in the ^{ac per illum}
^{* persons of Timothy and Titus, i Tim. 5. at, dictans.}
Tit. 1. Non tam sollicitus de curā Ti-
mothei, sed propter successores ejus, ut ex-^{quid omni-}
Chrys. in 1. Tim. 3.v.1.
emplo

templo Timothei Ecclesiae ordinationem custodirent, Ambr. in 1 Tim. 6.) intended to continue, and so in all likelihood committed unto them in the exercise of it according to this Model, as the best parterne or president of Church-Government for the future; Yea nor this moreover, without some semblance of Precept given

* 2 Tim. 2. The things which thou hast heard of mee, saith He, (having treated formerly of Church-Ordinances, this among the rest, 1 Tim. cap. 3. & 5.) The same commit thou to faithfull men, who shall be able to teach others also. Ignatius, tis clear understood it so, either binding on this same, or some other-like passage among the Apostolique writings: Αστοῦδε καὶ ἐπίσκοπον υμῶν τὸν χριστόν, καὶ δημιούρον τὸν μανάγειον θάλασσαν τὸν Απόστολον, saith he in Ep. ad Trallian; Have a reverend esteeme, bee sure of your Bishop, as of Christ; for so have the blessed Apostles commanded us: It cannot in reason bee thought he should teach obedience or respect due to Bishops, by vertue of Apostoli-call command, and not suppose the Office its selfe to have been Apostolicall and so transmitted to posterity.

16. Or secondly, grant the most, that *Timothy* and *Titus* did what they did, as *Evangelists*, after some extraordinary way or manner of *Jurisdictional Authority*; So They, so the *Apostles*; yet howbeit were they single *Individual persons*; let the *Notion* or *Formality* of consideration, under which they executed their *Authority*, bee what it will: And this still bespeaks as fully the exercise of *Church-Government* by one at least-wise, *οὐλας γε ἀνθρώπος*, then in *use*; not unfitting therefore, though under a *different stile* or *Compellation*, to bee taken up and practised by those of after Ages.

17. What they add further concerning the punctuall time when *Timothy* and *Titus* may bee thought ordained *Bishops*: the tedious *Journyals* they have framed of their *travailes* spent in accompanying Saint *Paul* from place to place; so as they could not in all probability rest settled upon their severall *charges*, which yet, say they, (and weakly enough, considering the great *unsettledness* of

of those first and primitive times) if Bishops, they ought to have done. These with the like Chronologicall uncertaine Calculations, I easily passe by, as being blocks onely cast in the way to stumble a businesse, otherwise plain enough.

2um.

Such power in the Church as the immediate successors of the Apostles, men learned and godly, did generally both assert and practise, is doubtlesse of Apostolicall Institution.

But Prelaticall power, or a power of one above the rest, the immediate successors of the Apostles, men learned and godly did —

Ergo —

18. Prelaticall power the immediate successors of the Apostles, men learned and godly did —] Learned and godly, whereby they might bee able fully to know the truth, especially following so close upon the Apostles times, as they did; and withall godly, that would not, you may be sure, speak or practise ought but what they knew. For proofe of either, I instance in Clemens, Ignatius, Irenæus, Polycarp, &c. Polycarp namely Bishop of Smyrna,

Smyrna, one of the seven *Angels*; 'tis thought, whom St John was bid write unto, Rev. 2. v. 8. Certaine it is, we finde the Successors of those seven *Angels*, together with the severall names of their *Churches*, afterwards sitting as *Bishops*, in the first great *Councell of Nice*. Vid. *Ca-*
tolog. Episcop. ibid. suffragantium ad finem
Concilii.

19. Notwithstanding these are but *Humane Testimonies* they'le say, and *Humane Testimony* is no safe ground for them to build their *Faith* upon. *Answ.* Nor do I desire they should: Howbeit, *saving faith*, they may please to remember is one thing, and an *Historicall belief* of past occurrences, is another. And for this now they must necessarily * rely upon *Humane Testimonie*, or forthwith abjure the *Credit* of all *Antiquity*, so involving the world in a blinde and darksome *Mist* of ignorance concerning the truth of former Ages.

— pro Magno Teste *Vetus*,
Creditur, acceptam parce movere fidem.

* Πιστεύον
 δὲ τὸς εἰρηνή^ς
 κόστιν ἐμπρον-
 δειγγόντος
 μὲν διῆν ἡ-
 σιν, ὃς ἐπα-
 σαν, σαράν-
 δὲ τὸς τὸς
 εἰρηνήν πε-
 γόντος ἐδό-
 σιν. Plato in
 Timaeo.

20. Especially where the matter is doubtfull, and not so cleerely and particularly determin'd either way in Scripture, as both here, as likewise elsewhere in points of Discipline and for Church-Ordinances, (that of Pœdobaptisme and Celebration of the Lords Day not excepted) may themselves be Judges, and they must needs acknowledge they are not; whereof Luther in an Epist. of his to Melanchthon gives the Reason, because faith hee the Spirit of God there in holy writ busied as 'twere about matters of higher importance, and necessarily (ex se) tending to salvation, many times slightly or but in generall termes toucheth at those other, else wholly passeth them by.

21. Secondly, Prelaticall power or power of Church-Government by one in chief, is perhaps a piece of the Mystery of Iniquity, which even then, the Apostles yet living, began to worke in the Church, 2 Thes. 2. v. 7. Answ. Worke it did questionlesse, and that very dangerously, sundry wayes; *Hebion*, *Cerinthus*, *Hermogenes*, *Philetus*, and *Himenem* branded by

Saint Paul for their wilde portentous dō-
ctrines, confirme as much: But that any
Antichristian Leaven had as yet corrupted
the Church in her Government (yea in
the highest point of Government, as here)
it is but *gratis dictum*, because they would
be thought to say some thing.

22. Else is it likely, tell me, that the
same Saint Paul, or some other of the
Apostles, should no where take particu-
lar notice of so great and notable an *In-
novation*; since, *Error Cui non resistitur,
approbatur*, as they say, and some *Bi-
shops* tis plaine were *σύγχρονοι* or *Contem-
porary* with the Apostles, *Clemens* afore-
said of *Rome*, *Polycarp* of *Smyrna*,
Mark of *Alexandria*, with divers
moe.

23. But 3dly, to make the most of the
Argument, it proves, say they, but a cer-
taine *πρεσβεία* or *Precedency* in *Order* of
one before the rest, in like sence as Saint
Peter may be said, and truly said to have
been *Apostolorum Princeps πρωτόλης*, *Ἐπί-
κληθ, κορυφαῖος*, (for and so the *Ancients*
usually stile him,) no *superiority* of Of-

fice, no preheminence of Power or Command that hee exercised over them.

24. *Ans.* This is but a meere shift upon faile of better *Answer*; *Timothy* for certaine exercised a true Jurisdicitive power in this kinde, *I Tim. 2. v. 19, 20.* So did *Titus*, *Tit. c. 1. v. 5. ca. 2. v. 19.* These things speake, and exhort, and rebuke, μετὰ πάντων ἀπίλαγῆς, with all command or Authority: And let the Fathers generally be well lookt into, and they will bee found to speak as much: Among the rest, *Ignatius* is most punctuall and cleare, in *Ep. ad Philadelph.* πειθαρχίας ὁ προσβύτερος καὶ διάκονος, καὶ οἱ πατέρες καὶ τὸ πνεῦμα τῆς ἀπόκτησης, &c. Let the Priests and Deacons, saith hee, with the rest of the Clergy yield obedience to the Bishop. Againe, in *Ep. ad Smyrn.* ὁ δαίκος τῶις διάκονοις υποτακτώσας, ὁ διάκονος — &c. The Laicity ought to submit themselves to their Deacons, the Deacons to their Presbyters, the Presbyters to their Bishops, and their Bishops to Christ.

25. Now subjection or obedience manifestly

nifestly imports some * Authority or commanding power, (*Επίκεντρα πάτερι κεγένεσαν, Id. γη ἐπίσκοπος*, in Ep. ad Trallian. *Potestatem Sacerdotalem, Cypr. Ep. 68.*) restant in the person whom the whole Clergy must thus be subject to. *Τι ἡχε πεφύμα ὁ ἐπίσκοπος τῷ Εἰσαγόρευτῷ επιπλήσιῳ μὲν ἐπιπλήσιῳ, &c.* as Epiphanius argues the case upon that 1 Tim. 5. v. 1. Rebuko not an Elder--) what needed a Bishop, saith he, such a caveat given him in rebuking an Elder (the Ministeriall Elder, Epiphanius, it seemes, understood the place of) if so he were not above, and had Authority over him.

Vid. Suid. in

Verb. Εἰσα-

γόρευτος—ad

quem dilectus

us & sum-

ma negotii

referebatur.

Cic. ad Att.

l. 7. c. 18.

26. Yet further, This still, say they, bespeaks at most but onely some kinde of Parochiall Bishops, or Pastors, ruling each within the precincts of his owne particular parish: and so the word Parochia or parish is commonly used by Classique WRITERS. *Answ.* Besides that, this is nothing to the Jurisdicitive power of one above the rest, for which yet do I chiefly plead, and which might well be before any such Division made of Parishes: What was Rome, or Smyrna, or Antioch, meere parishes? So great

* Vid. Pol. * multitudes of people in every of those
Virgil. de In-Cities, with the many *Wards* and severall
vent. Rerum. Divisions in each, as questionlesse there
L. 4. c. 9. was, and all *shut up*, will they say, with-
Clem. Rom. in the *limits* of one *single parish*; But on
in Epitom. the other hand, if the *parishes* were ma-
vita B. Petr. ny, respectively belonging to them, then
&c. it followes that the *persons* forenamed
 were true *Bishops*, as *presiding* there o-
 ver the rest, (For and thence surely bare
 they the name of the *place* each where,
 particularly among the rest,) in their se-
 verall places.

27 Again, who so ignorant, as not to
 know how an *usage* of the word *παροικια*
 then, *Can: Apost. c. 14. Constit. I. 8. c. 10.*
 at leastwise in *short-processe* of time af-
 terwards, was according to both *accepti-*
ons, and did signify as well a *Diocese*
 as a *Parish*; Ἐκαστον ἵπποιον οὐκοιαν ἔχει
 παροικιας, καὶ πάσοις τοῖς χώρας τοῖς ιο-
 παροικίαις πόλιν — &c. *Concil. Antioch. c. 9. II.*
Ancyr. c. 13. 18. Once for all. See *Capitul. Carol. Magn.* & *Lodov. c. 6.*
164. &c. Where you have both put to-
 gether into one and the *same Canon*, *1*
nullus Episcoporum vel Presbyterorum p-
rochia

rochiam alterius invadat: Let none either Bishop or Presbyter incroach upon the confines of another's parish:

28: Once more, and then you will have in the full *Summe* of their *Replies* here: What though certaine particular persons endued with just power and command over the rest of the Clergie, might be evinc'd and clearly, as so, made good from *approved History*; yet were they, say they, but of *occasionall Institution*, onely set up for the beter ordering and regulating of Church-affaires in their *Synodall Conventions*, and so *removeable* at pleasure, and the power by turnes *communicable* to some other. *Ans.* It were a pretty shift this, could they make it out by helpe of any warrantable *Authority*. Indeed Saint *Ambrose* in *Ephes.* c. 4. informes us concerning the *Institution* of *Bishops* about the *primitive times*, *Quòd ordo; non meritum crebat Episcopum—* *ut recedente uno sequens ei (Presbyter) succederet*: A course much different from ours now adays, and quickly altered (yea before Saint *Ambrose* his time,) for avoidance of speciall incon-

veniences following upon such successive *Prelations*, prospiciente Concilio, as he there speaks, the Nicene it is hee points at, *Can. 4.* But howbeit, Saint Ambrose saith not, as he should to their purpose, that the persons preferred on this wise were merely *Arbitrary* in their *Continuance*, and not for terme of life: The *recession* hee speaks of was doubtlesse a *recession by death*, and so much *Story* assures us of concerning the persons particularly under debate, that they held their places of *Government* in the Church *unchangeably*, not quitting them till *death*, the glorious death of *Martyrdom*.

3um.

That power which the meere Presbyterie of Themselves and Authoritatively never did nor could they, at least-wise were not permitted to exercise in the Church, during the Apostles times, is doubtlesse in the Prelaticall usage of it according to Apostolique Institution.

But power of Ordination and Jurisdiction the meere Presbyterie of themselves, and Authoritatively never

ver did, nor could they, at least wise
were not permitted—*&c.*

Ergo—

29. Power of Ordination and Jurisdiction the meere Presbytery of themselves did never exercise—) Else let the Gain-sayers shew it by any *Instance*, (and it is but their owne usuall manner of plea, This, unpon like occasion) brought from Scripture: For *Ordination*, that place 1 Tim. 4. ver. 14. Neglect not the gift which is in thee, that was given thee by prophesie with the laying on the hands of the Presbytery, proves nothing at all, if compared with 2 Tim. 1. verse 8. where Saint Paul assumes to himselfe a principall hand at least in the worke; wherefore I put thee in remembrance that thou stirre up the Gift which is in thee by the laying on of my hands, *dia tis epiwtois tōi xupōi*, not, *μετά*, as before 1 Tim. 4. By, not, with; the one noting a bare concurrence in the Presbytery, the other some principality of causation, or speciaall influence upon the worke, in the Bishop: And to this purpose are the Apostles *Injunctions* every where, as may be observed, personally restrictive, lay

(Thou) suddenly hands on no man, I Tim. 3. v. 22. For this cause left I Thee in Creet, that (Thou) shouldest set in Order, and ordain Elders—*Eccl. Tit. 1. v. 5.* So farre that when as awhile afterwards, through an unwarrantable *Custome* crept in, the *Presbytery* of themselves without *Commission* first obtained from the *Bishop*, had begun to usurpe upon the said *Power*, the *Council* of *Ancyra* by a *Decree* fram'd on purpose quickly interposed against such doings, *Concil. Ancyra. c. 12. Antiochen. c. 10.*

30. And surely not without great Reason (granting the *Hypothesis* of the *Argument* true) since alter but the *Prescript* or *Method* of some *Institution*, (especially as to the *matter* and *Persons* concerned in it) and the *Institution* it selfe (probably) must needs become ineffectuall to a compassing of that end for which it was intended, the *validity* of such *outward duties* depending evermore mainly upon an exact *observance* of some prime *Circumstances* there enjoyned: Let the children of *Israel*, saith God to *Moses*, *Numb. 9. keep the Passover in the appointed*

appointed season— according to all the Rites
and Ceremonies thereof shall ye keep it, v. 2, 3.
God who hath ordained and freely made
choice of such a meanes, willeth in all like-
lihood it should be used, (ordinarily, and
cases of * necessity excepted) Attra ἡ λα-
γίζεις ἡ θεος τις ἀναγλιας τὸν πρεσβυτόριον, p*m*, consocrat-
dia & εἰς αὐτοῖς συμβέβηκύταις ἀνάγκαιον, Justin. Presbyter,
Mart. Resp. ad Orthodox. 24.) after such August. Qu.
or such a manner as he hath appointed, or in V. & N.
not at all; whence comes it that, as ancien-
tly for certaine the power of Ordinati-
on rested thus ever chiefly in the hands
of some one, the Bishop; * Hieron. Ep. ad Teſt. c. 24.
Evagr. * Chrysost. in I Tim. 3. Hom. II. Consignat.
¶ C. So boni ordinis Causa at least, or prop- Ambros. in
ter iuratione Ecclesiasticam, as they speak, p*s*c*o*p*u*s qu*d* *non facit*
the Lutheran Churches have still their Super-intendents, i. e. in other phrase Bi- Presbyter.
shops, anent S. Hieroms & S. Austins Inter- Hieron.
pretation of the word long sithence; Hieron. ubi Supra. Aug. de Civ. Dei. li.
19.c. 19. * ἡ τοῦ μέ-
σον, & γὰς
χριστογλorias
μονιμ. &c.
Chrys.

31. Next for the Jurisdiction part, no better effect than the former concerning Ordination, workes that place, 1 Cor. 3. v. 4, 5. where the Presbyterie (for of them

them I understand it) gathered together, practise a power of Excommunicating the incestuous person; They excommunicate him I know; but they did it (as was said before) Ministerially, and with dependance on the Apostles Authority; So as in short then, both powers, as well this of Jurisdiction, as the other of Ordination, principally appertained to the Apostles for their times, and by their Example to the Bishops after them.

* Intellexit
ibi Hieronymus per or-
dinationem,
non potestatam confe-
rendissem col-
lationem sa-
crorum Or-
dinum, sed
potestatem
Oeconomica
Ordinandi
Ecclesiarii-
us, & re-
gulandi, &c.
15.

32. And therefore (by the way) must Hierome and Chrysostome in those exceptive Clauses premised, where they make Ordination the signall and onely proper note of Episcopacy, be construed, as using the word in a more Comprehensive Latitude of signification, including that *whole Interest of Power the Bishop hath, καλέσοντας, both Ordinative and Jurisdictional in the Church, (for and the words, καλέσονται, Ordinare, used by Marcellus, Paul occasion to shew more hereafter, Quest. tan. Defens. 8. n. 8, 9.) Saint Paul I am sure, defining the just limits of the Episcopall Office puts them together, 1 Tim. 5. v. 19, 22.

Tit.

Tit. i. v. 8. Nor is it likely that what the Apostles by the guidance of Gods Spirit had thus conjoyn'd, the Fathers fore-cited, They or any , would goe about to differ, or but verbally (if understood aright) report it to a contrary sense, which they could not but well know was the constant practise of the Church long before their times. The 19. Canon of the first Councell of Arles is to this effect *in-* * *Modelis xvi-*
definitely universall, ut Presbyteri sine eis extrahere
conscientia Episcoporum nihil faciant; that *ti πρεσβύτεροι*
the Presbyters presume not to attempt ought *της ἀρχοντος*
in Church businesse, without the allowance of *καὶ οἰκανῶς*
their Bishōps. *οἰας. Ignat.*

in ep. ad
Smyrnae. ad

33. Neither could they or at least wise *Magnes.*
were not permitted.) The power it selfe *Pid. Confit.*
either way, whether Communically *Apost. l. 2. c.*
inherent in the whole Presberty, as flow- *27, 31, &c.*
ing from one & the same specificall Order,
(onely distinguishable secundum gradus,
by some new degree of perfection Inten-
sively or Extensively super-added) com-
mon to both, and joynly conferred upon
them by Christ in that his last Legacy,
Ioh. 20. verse 22, 23. as so me; or whe-
ther diversified with the Order in relation
to

* Episcopi & Presbyteri una Ordinatio est — Ambr. in 1 Tim. 3: Unus penit gradus — Hier. & Primas: Ib. Aug. Qu. ex utroque Test. l. 4. c. 161.

to am asl A w m u w th su th e th

to the foresaid speciall Acts of Ordination and Iurisdiction, shadowed forth, say they, in that Originall distinction to be found betwixt the Apostles and the 70, as others, both of eminency in the Schools, doe hold; i. e. in other termes, whether there bee different Tides, or Edicts here conceiveable; (And * this now againe, together with the * Supercilious fastuous demeanour of some in place, *Tuvarum tragoedia*, as Greg. Naz. speaks: Their withall * ingrossing to themselves the whole power in Church-affaires; * Episcopi sacerdotes se is another thing that divers of the Fa-esse neverint, thers may seem in some doubtfull Passa-
non Domini-
nos. Hieron. sp. ad Nepo-
tian.

* Et in com-
muni debere they clearly grant:) The power it selfe, I regere Ecclesi- say, one way or other, at present I dispute am. Com- not, but onely the externall lawfull exer-
ment. in Tit. cise of such power, (the way * Cusanus cap. 1, &c. here took in stating the poynt,) now at * Nic. Cu-
san. de Con-
cord. Catbo- length upon reason to be given in the
lic. l. 2. c. 13. strain'd and made over *malis* *supponit*,

to one, which as hitherto lay in *common* among them, practicable most where, as hath been said, by the yet surviving *Apostles*.

34. That this was so, why otherwise I would faine know were the so oft mentioned *Timothy* and *Titus* depurated unto the *Churches* of *Ephesus* and *Creet*, with *speciall Authority* from *St Paul* to this very purpose, *1 Tim. 3. Tit. c. 1. v. 5.* since for *Presbyters* surely, now after the *Apostles* so long *aboad* in person among them, and his having *planted* a *Church* eyther where, there wanted not store of them already.

35. For some greater grace or countenance of the busynesse, They'le say, Not so neither: For besides that a bare *Commission* from *Saint Paul* directed to the *Presbyterie* there already resident, would have serv'd the turne, (and some such course, I say, the *Apostles* sometimes must necessarily have taken, because in so numerous a plantation of the *Gospell* streight in *different remote places*, they could not upon all occasions, either *They*, or

or their Legates bee every where ready at hand.) That's but a reason of their owne coyning, and therefore say I with as good or better, considering both the practise of the Apostles themselves, and then of those who next after them manag'd the affaires of the Church, and without all petadventure best knew the mindes of their predecessors, it was to exemplifie and settle there, (and every where) such a particular forme of Government ere his departure out of this world, now at hand, as himself professeth, *I Tim. 4. v. 6.*

36. Concerning other matters of Church-Discipline, wee finde he did thus, *I Cor. 4. v. 17. ch. 7. v. 17.* So teach I— and, So ordain I in all Churches, &c. nor is it likely hee should here vary from the accustomed Method of his proceedings; But and therefore, *Ab Apostolis instituti sunt in Ecclesiis Episcopi successores eorum,* saith *Irenaeus* plainly, *l. 3. c. 3. l. 4. c. 4.* (Succession in Office it is we speak of, not in Time or Doctrine, or other common respects, which none will deny to the Presbyterie also, but that's not the point.) Again,

Againe, *Apud nos Apostolorum locum Episcopi tenent, Hieron. ep. ad Marcell.* Vicariâ ordinatione, *Cypr. ep. 75.* *Fili i eorumdem, Aug. in Psal. 45. v. 16.* Where the 3. latter cannot be otherwise understood than as speaking of true Prelaticall Bishops, nor consequently the first; And to remove all doubtings, the foresaid Irenæus a little after, *l. 3. c. 14.* cleerely distinguisheth betwixt Bishops and Presbyters, * *Convocatis Episcopis & Presbyteris--&c.* saith he, paraphrasing on that passage of Scripture, *Act. 20 v. 17.* A difference in the Functions, it seems, even then, the Apostles yet living (some where and in some places at leastwise, as I said) he knew well enough, howbeit elsewhere he commonly confounds the appellations; yea further againe, treating of the same Argument, concerning a succession in Church-government, *l. 4. c. 45.* he delivers, as he tel us, what he had received in this particular, upon good Authority, and but at 3^d hand from the mouth of the Apostles, *Quem admodum audierat a quodam Presbytero, qui audierat ab his qui Apostolum viderant, — Seniorem Apostolorum Discipulum,* He records him to have

* *Convocatis Episcopis & Presbyteris qui erant ab Episcope & reliquis proximis cataribus, &c.*

have been, c. 23. some ancient Disciple or Follower of the Apostles.

Aum.

That Forme of Government which makes most for the Preventing and Composing of Church-differences, is (Cæteris paribus) to bee preferred before all others.

*But Prelaticall Government, or the Government of one in chiefe, serveth best for the preventing and—
Ergo—*

* *Olim idem* 37. *That Forme of Government which best serves for the preventing and compos—*] St *Hierom.* in his *Comment.* in *Tit. I.* *Presbyter,* & (whom they of the adverse party do here *antequam* most relieve on, and whose *Authority* yet at *Diabolis in-* worst, I might, if need were, sufficiently *stinetu studia* counterpoize with the *Authority* of *Ephi-* & *Schisma-* *nanius* his equall for time, and direct oppo- *ta in Ecclesiā* site in the present Argument, *Hæres.* 75) *fuerint, &c.* fetcheth thence the *Rise & first beginning* of *Episcopall prelational* in the Church, al- luding to that passage of the Apostle, *I Cor. I. v. 11.* *For it hath been declared unto me of you my Brethren, that there are contentions among you, &c.*

38. I ptesse not the *Argument* in the *Fathers misconceived sense*, as relating to his *owne times*, but in the *true*, and as (comparing this *passage* with divers others elsewhere, particularly in *Ep.ad E-vagr.* where speaking of such *Church-divisions*, he * straight inferreth the *Constitution of Bishops* successively in *Alex-Cognomento andriæ*, beginning at *S. Mark*, *Nam et A. In Iusti-post, lexandriæ à Marco Evangelistâ usq;--Tc.)* *passionem Domini fratribus ab Apostolis Hierosolym. Epis-*
 he certainly meant it, of the times fore-
 passed and gone, which this way also againe casteth the *Origin of Episcopacy up-on the Apostles*: For since *divisions* were already begun in the *Church*, it runs; *Hic-*
 cannot be imagined they in *wisdome ronym. in* should not forthwith ere their *departure Catalog.* hence, have been as carefull of applying *Script Ec-*
 such a *Sovereign Remedy* as their *Succes-* *clesiast.c.3.*
fathers afterwards were, or that indeed the Father should conceive otherwise.

39. *Consuetudo* with *S. Hieronim* there in the place precalleged, *Ex Comment. supra.Tit.1.* which so strenuously & unanswerably, as they think, they inculcate upon us, *Noverint Episcopi se magis consuetudine*

tudine quam dispositionis Dominicae veritate Presbyteris esse majores, &c. is no more in truth then Apostolica Traditio, an Apostolike Tradition or Ordinance, brought in by them the Apostles occasionally, and after some short proesse of time, but not enjoyned by any immediate or expresse command of Christ, according to that of S. Paul in the case of Marriage, 1 Cor. 7. This speak I, (saith he, giving his judgment thereupon) and not of commandment, v.6. as contrariwise, unto the unmarried I command, yet not I, but the Lord, v.10. And in this sense the said Hierome in Ep. ad Evagr. sub fine, more clearly interprets himselfe, where treating of the originall distinction betwixt Bishops, Presbyters, and Deacons, in the Church, derivable from that Platform of Hierarchicall

* Μια γένεται τι πολλῶν εἰς an high Priest, Priests, and Levites, ut Scripturam, quoth he, Apostolicas Traditiones, Εὐαγγελιον sumptas de veteri Testamento, -- &c. Τοῖς πολλοῖς

πραγμάτων τῷ 40. But now for the minor proposition, κρείττονες, &c. and in confirmation thereof, we finde it ἀριστοὶ &c. to be thus in all affaires, and upon all occasions; The nearer things grow to an * unity,

Opimand. c. 11

nity every where, the further off are they from a wasting *division*: therefore, *Imperator unus, Iudex unus Provinciae, in navi unus gubernator, in Domo unus Dominus; &c.* as the same S. Hierome else-^{* Ep. ad Risi} where pleading for *Episcopall Jurisdiction*.^{stic. 2da.}

on in the Church, of *Superiority* of one over the rest there: When *Moses* by *Jethro's advice*, *Exod. 18.* had for his greater ease, divided the burden of *publike affaires* among the leaventy chosen *Elders*, in case they could not, or should not at any time agree, he reserves himselfe as the *ultimate Judicatory*; whereto they might resort for the closing up all *Controversies*; And as the ground then of *Jethro's counsell*, and *Moses* his alteration made therenpon in the *mannage of common affaires*, was occasionall, (the importante *turthen* which before lay on *Moses* shoulders alone, v. 18.) yet was it not effected without Gods speciall appointment ^{*Visum est} or command, v. 23. So here the occasion of setting up *Bishops*, some with power above the rest, were *divisions* sprung up in the Church; howbeit, neither were they set up, it may well be thought, without the particular direction of Gods ^{*Spiritus san-} ^{cto sic inter} ^{Presbyte-} ^{ros. &c.} ^{--Euse. de} ^{tit. 1.3.c. 12.} *Regn. Christi*.

rit working in the Apostles, and inclining them thereunto, as the likeliest remedy in all reason against such divisions.

sum. & est
ad hominem.

Such Form of Government as commeth up nearest to the Proto-type, or first pattern of Gods owne framing, is by warrantable Analogie of Scripture, and from their owne Principles chiefly to be embraced in the Church:—(For, and thus argue they in maintenance of the Presbyteriall Government, by making Pastors answerable to the Priests under the Law, Lay-Elders to their Lay, Deacons to their Levites, their Consistoriall Seigniories to the Jewish Sanhedrim, &c.)

But Prelaticall Government or the Government of the Church By Bishops, Ministers, and Deacons, &c. commeth nearest to the Proto-type, or first—

Ergo,—

41. Prelaticall Government, or the Government by Bishops, Ministers, &c.] Among the Jews, to whom the Almighty had himselfe prescribed a particular set

set Forme of Government in the Church, and according to this first Foundation of Church-Discipline there laid, with a certaine eye thereupon, it is probable (as Hierome fore-cited in his *Ep. ad Evagr.*) Christ afterwards framed and settled the Superstructure of his Gospell-Government: Besides the *High Priest* there, who was universally over the rest of the *Hierarchy*, (Archbishop you may stile him) partly for Orders sake, and partly as a Type of Christ to come; they had moreover their second *High Priests*; 2 King. 23.v.4. p. in omnia c. 25.v.18. * *Chiefe of the Priests and Levites*, 1 Chron. 24.v.5, 6. (*Επισκόπος* they *pal. de offic.* also then called them, Num. 4.v.16. Neb. 11.v.22.) *Bishops* with us; Their inferiour sort of *Priests* fusing with our *ordinary Ministers*, their *Levites* with our *Deacons*, their *Colledge of Prophets*, 2 King. 2. *Passim.* v.3.5.c.6.v.1.c.22.v.14. with our *Cathedrals*; answerable these to those or locall *Presbyteries*, consisting of *Bishops*, *Priests* and *Deacons*, together of so solemn use in the *Primitive times*, and had thence questionlesse, as those againe from *Apostolike practise* Act. 25.v.4, 6.c.21.v.8. the immediate rise or ground of a first Institution.

* *Qui non-capabantur principes sacerdotum,*

nunc Episco-

c. 25.v.18. 47. Ign. &

Cypr. in ep.

L. 2.c.7. Ap. 1.2.c.28.

Constit.

Tert. Causa

Presbytero-

rum. Hieron.

&c.

42. And here have they then (could they see wood from trees) the best and truest patterne of *Preslyteriall Government* (since they are so taken with it) to be found in all *Antiquity*, the *Bishop* joyned with his *Preslytery* in the dispatch of *Ecclesiastical Affairs*, *ut Episcopus nullum causam audiat, alsque presentia clericorum suorum, Concil. Carthag. 4.c.23.* which veterie thing doth the placing anciently of *Bishops* and *Canons houses* with us, close to the *Cathedral* each where, stil bespeak, according to an *Ordinance* framed therefore and on purpose, *Ubi Supra.c. 26.* reviv'd afterwards by *Egbert. Archicp. Eborac. Confit. 45.* namely, their readier and more expedite mutuall advice in such Transactions.

43. This and what more might bee argued in defence of *Prelaticall Government*, or *Church-Government* by one in chief (call him what you please, *Πατέρα, πρότιμον, Επίσκοπον*, the name I contend not for) is not to be understood as spoken of a *Monarchical* exercise of the same: Some wil be apt to say, it savoureth too much

much of that *τύρας ἀξιας κοσμικῆς*, condemned in *Bishops*, *Concil. Eph. c.8.* and yet whether they of the opposite party do not here tread down the *Bishops* formerly supposed *pride*, with *another* as great, or greater *pride*; nay further, prove not guilty of that *φιλοπατείας* censured by *Saint John*, *3 Joh. v.9.* as much as they with whom they so hotly contend about it, I spare to censure. Or secondly, in vindication of their wonted *Titles*, *Reall* or *Nominall*, (though I see not in true reason, what *title* of honour may bee thought too high for *them* whom the *Spirit of God* its selfe, *Rev.8.v.24.* hath dignified with the glorious compellation of *Angells*, *αἱ μελιγονίας τῆς ἡς Αγγέλων ὑπο-*
επιτικῆς ιδιότητος, *Dionys. Areopag. περὶ ἡρα-*
ίσηρχ. c.12.) Or lastly, in maintenance of their persons, if peccant and liable to just censure, (as indeed, who is not? *Homi-*
nes sumus, non Diij, and besides, *Ἄλλο μήν*
τοι δέ το πεντηκοντά; ἄλλο δ' εἰ δέοντως μετιών, saith *Isidore Pelusiota, l.2.Ep.52.*) But onely in defence of the precisely, and truly *Primi-*
tive Authority, maintained thus, and to this height in every particular long since by *that worthy Instrument of the Chur-*

ches Reformation, Martin Bucer, De Regn.
Christ.l.z.c. 12,

44. What the Apostles first exemplarily practised themselves, then afterwards lett it to others of their appointment, and what they thus did, they did it (let me adde) either from the Spirit immediately, 1 Cor.7.v.10.or at leastwise agreeably to the dictates of Gods Spirit, v. 12. Coll.with.v.40. Some things extraordinary, 1 Cor.14.v.29,30. Jam.5.v.19. some ordinary, but temperarie, Act.15.v.28,29. 1 Tim.5.v.9. and some for continuance, as this haply among the rest. The Church of Christ hath generally received initio id quod and constantly maintained in all Ages, ab Apostoli; which if both put together, doth some way tantamount, and comes closely up to a jus Divinum, cannot but seem harsh in us utterly to abolish and take away; Pseudo-Baptisme, a keeping Sabbath on the day we Christians do, stand or fall, in a manner, upon the same bottom; Apostolique Tradition namely, back'd with a perpetuall and generall practise of the Church, Marcion. which yet are we by the Apostles advice l.4.c.5. to hold fast, 1 Thes.2. xpiatim, even to the uttermost of our power.

45. And

45. And to conclude, be the worst imagined, it was a grosse over-sight of that vine-dresser in *Gellius*, who instead of prunning the trees, and lopping off only some superfluous branches or other, *Fruicta atq; virgula simul omnia convellit*, made short worke of it, and cut up branch and root together ; *Ceridem meritò reprehendi sunt, qui odio abusum in his ordinibus & dignitatibus, universum hunc ordinem quem Hierarchicon appellant, ut nervum Antichristi, sublatum volunt;* Cassan. Consult. Artic. 14.



Of Ruling LAY-PRESBYTERS.



HE Government of Christ's Church by Lay-Presbyters joyned to the Pastors, hath of late been much insisted upon, greatly pressed and indeavoured on all hands, -- *Hoc Ithacus velit & magno mercentur Atridae*; where this mixed form of Government first drew breath in forraign parts, how it came over, and by what means it received countenance and entertainment here, I leave to others to enquire after; but that such a party-coloured coat, such a Linsie-woolsey garment is no fit weare for the Spouse of Christ, (nor shalt thou plow with an Oxe and an Asse together, as it there followeth, Deut. 22. verse 10.) a Government this neither lawfull nor necessary

cessary in his Church, one or both, I thus evince it.

*That Government which hath no
expressē clear testimony in Gods Word,
or but some necessary deduction thence
to ground upon, is not of Divine In-
stitution, nor by their own Rules to
be received in the Church, but rather
held as Antichristian.*

*But the Government by Ruling Lay-
Presbyters hath no expressē cleare
testimony in Gods Word, or but
some necessary deduction thence. —*

Ergo —

2. *The Government by Ruling Lay-
Presbyters hath no expressē clear testimony
in Gods Word, or but some necessary deduc-
tion thence. —*) Let the places be ex-
amined they most confide in, Rom. 12. v. 8.
1 Cor. 2. v. 28, 1 Tim. 1. v. 17. First, the
places alledged (the former two to
choose, be but uncertain generall ones,
and which no wayes (though ne're so in-
dustriously wrought and fitted by the
diversity of Expositions) closely come
up as they ought, to the cause in hand:

Strange

Arg. 1st

Strange to me, that in a point of so high concernment, as where both Church and State are mainly interessed, wise men
 * Fundamen- should offer to build upon so weak and
 za sic sunt fa- sandy a * foundation.
 cienda, uti

fodiantur--
 ad solidum,
 & in solido,
 quantum ex
 amplitudine
 operis pro tra-
 bione videa-
 tur, Crassissi-
 dine ampliora
 quam parie-
 tam qui su-
 praterram

sunt futuri
 Virruv. I. I.
 c.5.

3. But then *ad partes*, *He that ruleth*
with diligence, Rom. 12.v.5. i.e. say I the
Civill Magistrate; for if you marke, the
Apostle having in the beginning of this
verse, joyned to the two immediately
precedent, gone through with Church-
Offices, he strikes out here into an enu-
meration of generall and common Du-
ties.

4. Or againe, he probably intreats
 there, not altogether of different Functi-
 ons or Offices, (*subjectively* different, I
 meane) but moreover of the *diversitie* of
spirituall gifts co-incident in same person;
 In the sixth ver. where he entereth upon
 an enumeration, he plainly nameth
gifts.

5. So for the 1 Cor. 12.v.28. *God hath*
set some in the Church, first Apostles,
secondly Prophets, — then gifts in healing,
helps

helps, Governments, — &c. Diversitie of Gifts is the very subject of his discourse in this Chapter, ver.1. The Apostle here too withall, you may observe, useth the *Abstract*, Αὐλικῆς, κυβερνήσεις thereby intimating (as 'twere) some such difference, not of stations or Offices, but of spirituall endowments; whence further upon an exact recapitulation had in the Concrete of the said Church-Administrations, ver.29. 30. he leaveth out that of Helps and Governments, as being onely certaine usefull appendants (it may bee) to the fore-going Offices, and so comprised under them.

6. Or secondly; grant the words import a distinction of personally different Offices, like as that of Apostles, Prophets, μωσῆς ἔτιδα- and Teachers, there also mentioned, doth: *Exo-Constit.*
Apost.1.2.

What then? Are therefore Lay-El-
ders straight the men? Or, must they ne-
cessarily be the persons understood a-
mong all others? Why not rather Dea-
cons, say I, if guesses may have place, who
were plainly taken in, we read, *Acts 6. 1.2.* as *Helps to the Apostles in their
worke of ministering to the Saints; and *Interlin.*
had

* Εἰσ ὁ Δι-
άκοντος Ε-
πιτάπτε αὐτοῦ
χρόνοις,

χρόναις-διπερ
χριστοῦ τῷ

had moreover, together with and under
the Preslyters; power questionlesse in the
Rule or Government of the Church;
Else neither would S. Paul, *I Tim. 3.v.12.*,
have so carefully as he doth, required in
them before their *admission*, a skill of go-
verning their own houses well, but only in
order (coll. it with *v. 4, & 5.*) to their
Government afterwards of Church-Af-
faires.

7. And by this furthef without more
adoe, to omit diverse other not improba-
ble *Constructions*, which have and might
be well made use of, you have in the
third place an *Answer* unto that *I Tim. 5:*
v.17. *Let the Elders that rule well be ac-*
counted worthy of double honour; especially
they who labour in the word and Doctrine;
The Ruling and the Labouring Elder be-
/ speak but one and the same subject, in
whom these severall gifis or abilities of
teaching and of governing, do sometimes
haply concurre, and it is to bee wished
they always did, for the good and be-
nefit of Gods people; Every true Mi-
nister, specially if called to some more
eminent place or station, for the exercise
of

Qu.3. Lay-Presbyters.

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of his *Ministry, Virtute officii,* ought to
be thus qualified.

8. Where if he shall discharge his duty
sufficiently well in both respects, he is wor-
thy of double honour, *Officij & Doctrinae*,
saith S. Hierome: Or againe, double, that
is, in plainer language, great * honours for
your shame you shall have double, and for—
Isa. 61.v.7. Ier. 16.18.

— ὥπας θέσταυρον μίμυμον,
Mavloovns. Pind. Olymp. ad. 6.

* Τιμή—
μεγάλη μη-
δεύ αδικών, δ
ζ μηδὲ επι-
τρέπων τοῖς
αδικουσιν ἀ-
δικῶν, πλέον,
ἢ δικλασίας
τιμῆς ἀξιο—
ιστος—

At gemina & mammosa Ceres, -Lucr. l. 4.
b.e. plena, ampla, Turneb. Advers. l. 27. c. 35.
which by the way, for that maintenance
is a chefe part of the honour here enjoyn-
ed, v. 18. if their Lay-Presbyters shall
chance to challenge it (as granting them
a being in vertue of this Text, they may,
and who can promise but they will;)
væ vicitis as so, woe to the poore over-
burdened Parochians, whose charge hereby
must needs be greatly multiplied, and
increased.

9. But

9. But to returne ; If over and above, as to that other and more essentiall part of his duty, conversant about teaching, he shall abound, (*Intra ambitum ejusdem Generis*, you must take it, by comparing *Bishops* with *Bishops*, and *Ministers* with *Ministers*,) prove, I say, notably laborious and diligent in the worke of the Gospell, then the *magistris* seasonably comes in; such an one especially is worthy of great, yea, the greatest honour ; *Ἄξιας ἀκτίνοις τάσσεται προσδότης, μάλιστα τοτε, καὶ πρώτης, καὶ μάλιστα τοτε,* saith the Philosopher, *Pol. l. 4. c. 15.* reckoning up the severall rights, or privilegiall duties incident to Magistracy : And will any say because of the *magistris* here intervening, he speakes not wholly in order to one and the selfe-same kinde of Magistrate ? *Vellemus quidem singulis quibusque Devotissimis Reipublica virtutis multo majora deferre compendias, quam eorum dignitas postulat, maxime ubi honorem vita commendat, Vopisc. in vit. D. Aureliani :* And what? must these *Devotissimi* with the Historian, and in his sense, have needs been persons of different ranks or professions because of the max-

im:

ime here inserted and comming between?
Pheu, pheu.

10. A like place you have for substance *Heb. 13. v. 17.* and the Apostle there cleerly, and without controversie speaks it by the preaching Minister; it cannot otherwise bee understood in a right coherence of the termes; Remember them that have the rule over you, who have spoken unto you the Word of God; so *1 Thes. 5.v.12.* Know them which labour among you, and are over you in the Lord, and admonish you: *Roxianos* and *Ppolcaurus*, are the words againe.

11. The Fathers and generally all the Antiech^s, before the Devisers of this new Platforme of Church-Government, have thus understood the Text in hand, of *Pastorall Elders* altogether, S. Ambrose (for one) among the rest, whose authoritie notwithstanding elsewhere, they principally rely on: At a word, this which hath been offered, is in effect all the place will naturally affoord; what's more, is but pump't and strain'd; the Text made to speake more then haply God

or his holly Spirit ever put into it,

12. Thus albeit, as he speaks, a three-fold cord is not quickly broken yet is the force of their truble Argument drawne from the three foremention'd Texts, easilly loosed and dissolv'd.

13. On the other side, see *Acts* 15. v.23. where you have *Elders* and *Brethren*, (*Elders* of the *Priests*, or *Ministers*, to wit, *a King*. 19. v.2. *Ifas.* 37. v.21.) and *Brethren* of the *Laity*, set as termes contradicting & issyng'd one from the other. Again, *Acts* 20. v.18.28. *Iam.* 5. v.14. *1 Pet.* 5. v.1. *2 Job.* v.1. &c. in which places with the like (where er'e there's mention had of *Elders* in a *Gospel-sense*) you shall finde the name all along, no one place I am certaine, beside those we have examined, but capable of their devised construction, still relating to the *Pastorall Elders* or *Teaching Presbyter*, &c *Episcopi* or *Priest*, nor improperly so rendred of some, both according to the *Analogy* of the word, as also the nature of the office they sustain, by succeeding in roome of the *Leviticall Priesthood* formerly, *Ifa.* 66. v.21. as to a perfor-

14. Therefore so nominated either from the speciall condition and qualitie of their offices which is Πρεσβύτερος, Now when we are Ambassadours for Christ, (Πρεσβύτεροι) as if God did beseech you by us, 2 Cor.5. v.20. else from the age of the personss according to that of the Philosopher, Pol.7. c.9. whose advice there it is, Διὰ χρόνον ἀ-
τηνέβλασ- &c. that men of yeers and riper
standing in time be chosen to the Priest-
hood; Thus Segnior, Segneur elsewhere,
Alderman sive Ealderman with us, titles
thence of prefecture and dignity; *Apud la-* * *Kai γάρ οἱ*
cademios senes appellati, qui summum Πρεσβύτερος
quendam Magistratum gerebant, Fenest.lib. καὶ δέκας, γά-
2. cap.1.—Nomen Ἐτατις mitte Senatus eorū
habet, Ovid.Fast.

δασι οἱ πα-
λαιοὶ καλεῖν,

Dyon. Halin-
carn. Antiq.
Roms.1.2.

Τοὺς τοῦ Δημο-
τοπολάτες,

15. And such now in all probability
likewise did the Apostles at first make
choice of to serve in the Ministry of the
Gospel; whereupon commeth it that Saint
Paul so excuseth (as twere) the youth of *Suidas.*
Timothie, Let no man (saith he) despise thy
youth, 1 Tim.4.v.12. Hesychius joynes both + Hesych.
reasons together, Ηγίσθεις, γαρύλις, αἰγαλεῖς, λειχεῖς.

περιμένειν, &c. A like doth *Isidore Pelujota*, lit. 3. ep. 97. schooling a certaine Presbyter for his loose irregular behaviour in divers respects, Πρεσβύτερος τὸν ὄντα, saith he, διὰ τὴν ἀληκίαν, καὶ καλέμενον διὰ τὴν χηροτοιαν, φασι. —*Gr.*

2dnum.

That forme or manner of Government which without just warrant from the word, trencheth too closely in the practise of it upon the Ministeriall Function in things wherein it hath no right or Interest, is not to be borne with in the Church,

But the Forme of Government by Ruling Lay-Elders trencheth too closely in the practise of it upon the Ministeriall Function, &c. (viz. in point of Excommunication, Ordinations, Superintendency, either in all, or some of them. —)

Ergo —

15. The Forme of Government by ruling Lay-Elders, trencheth too closely—) Concerning Excommunication, or power of the Keys formally and truly, (the same be said of other Ecclesiastical duties whatever) residing

residing in the * Ministry, the proper * Λειχοῖς ἦν subject of it; see Mat. 18.v.17,18. Tell it πιστέπομεν unto the Church,---verily I say unto you, ποὺν τὶς θεὸς whatsoever you shall binde on earth---&c. ἰσχαλικῶν—
The Church he there speaks of, is the *Church Representative*, οἱ τῆς Εκκλησίας
Ἄριστοι, saith *Theophylact*; the same with those we meet with againe, Job.20.v.22,
23. the *Apostles* and *Ministers* of the Church.

16. Our Saviour there, together with the power of *binding* and *loosing*, bestoweth on them the gift of the *Holy Ghost*, i.e. *Commission* of warrantably and effectually exercising their *Ministry*; The gift of working *Miracles* it could not be, that they were to waite for by our Saviours appointment, Luk.24. till the day of *Pentecost* afterwards; but it was the gift or power then of *preaching*, *baptizing*--&c. with other like *Ministeriall Duties* pertaining to their *Functions*, Go therefore and teach all Nations, *baptizing* them--&c. Matth.28.v.10. A power this no wayes exercisable in the *ordinary course*, by *Lay-persons* will any sober-headed man affirme; and so neither here the power

of Excommunication, both which wee have thus inseparably by Christ's owne Ordinance*, link'd and coupled together.

17. For that Text *1 Cor.5.v.4. In the Name of our Lord Iesus Christ, when you be gathered together, that you deliver such an one unto Satan---&c.* where S. Paul writing to the Corinthians may seem to enlarge the power of this duty by placing it in the whole Church, (subjectively or not, you must note, is the point; For as touching its originall seatment here or there, that's a farther Quære, which I shall not meddle with, *Hoc effet extra lineas currere,*) yet marke; Though absent in person, yet his Authority is requir'd, as needfull, *v.3.* And at length what they doe, they doe it in vertue of his Spirit, *v.4.*

— The Church then, i.e. say I, the Ministers of the Church acting here subordinate to the Apostles Commands.

18. Or againe, the Church, even the whole Congregation, Lay and Clergy did there haply appeare in some way of declarative suffrage, afore or after, shewing

ing their consent to the fact, this, of loo-
sing and binding by name, (for as to a
joynt-concurrent handling, and determi-
ning of some kinde of Church-matters,
Act 15.v.22.c.21.v.18,19. 2 Cor.8.v.19.
&c. I stand not on it,) but not as doing or
performing ought Authoritatively in the
very businesse; On this wise S. Paul con-
fessing of himselfe before *Festus* the Go-
vernour, *Act 26.v.10.* sheweth how he
had been a *persecutor* of the Saints, and
had given sentence of death against them,
i.e. approved of or consented to the sen-
tence of death given against them; For
Judge he was none, and he referres more
particularly to the death of the blessed
Martyr S. Stephen, whereto he was *con-*
senting only, as himselfe declareth, *c.22.*
v.20.

19. But thirdly and lastly, what if we
say, and it is all the *Text* will necessarily
inforce, that this so weighty and solemne a
businesse, was of course to be transacted
before or in presence of the *Congregation,*
Presente & adstante plebe, *Cypr.Ep. 14.* ac-
cording to that of the Apostle, *1 Tim.5.*
v.20. Them who sin rebuke before all, that

others also may feare; And to put the matter out of question, S. Paul i Tim. v. 20. there excommunicates Hymenius and Alexander, not so much as once naming the Churcb.

20. Concerning *Ordination*, we shall no where for certaine finde the *Laicity* under any capacity or consideration to have concurr'd in a performance of this duty; For that place i Tim.4.v.14. Neglect not the gift which is given thee by prophecy, with the laying on of bands; Who dare say, (taking the word πρεσβύτερος in the sense it ought, and as it is ordinari-

* πρεσβύτερος δια γῆς τε κλημοσίας — πρεσβύτερον,) that by Presberty here named, Phavorin. we are to understand a Lay-Eldership; *Ois oī dī. Besides, and in reason, Nihil dat quod non saxe b. Θεός habet, persons of the Laicity have no such Τὸ πρεσβύτερον, Ministeriall power truly residing in them, Dan. in Sunna Hist. therefore they cannot give or bequeath 2.50. i.e. 71. it to another.

μὴν τὸ πρεσ-

βυτερίου &c.

Conc.ancyr.

e.18.

21. For the last, that of *Super-intendency*, whereby they make them *morum prefecos* or *Supervisours* of the peoples

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ples demeanour; The Apostle hath plainly enough, one would think, committed it altogether into the bands of the Pastor, *Acts 20.v.17. 28. 1 Thess. 5. v.12. 1 Tim. 3.v.2.5. Heb. 13.v.7. &c.* μημα-
νιετε τοις ἡγεμόναις ὑμῶν; Againe, πάσιδες
τοῖς ἡγεμόναις ὑμῶν, v. 17. Obey them (the
Ministers) that have the rule over you; A co-assistance of the Lay-Elder in this
respect, hath no more plea for grounding
it in *Sacred Writ*, than that of *Commissary*,
Officiall, *Church-Warden*, &c. under the
Title of *Helps and Governments*; Grant
the ones, and the other will follow, each
of them alike owing their rise and first-
beginnings to *human Institution*; And such
a Lay-Eldership now (in effect) was that
of certain *Curators or Overseers* in every
Parish, long since allowed of by the *Or-
ders* of our *Church*, so as they needed not **Instit. Eliz.*
to have striven much about it. *c. 46*

Such manner of Government as is 3rd—
Originally of Jewish Institution,
grounded upon reasons properly su-
iting with, and fitted to the Lawes
by which the Jewes were then gover-
ned, is not to be retained in the
Church of Christ. But,

But the Government by ruling Lay-Elders is originally of Jewish Institution, grounded upon reasons properly agreeing with, and
Ergo—

22. The Government by Ruling Lay-Elders is Originally of Jewish Institution, grounded upon reasons—(c.) The maine reason there of joyning Elders to the Priests, (Synedriall Elders I speak of, for that there were other kindes of Elders also, secular Elders, as I may so term them, Elders of the Congregation, Lev. 4. v. 15. Elders of the City, Deut. 19. v. 12. Elders or Heads of the Tribes, 1 King. 8. v. 1.) was the mixt condition of the Iudicall Law they had to deale with, howbeit of divine Institution wholly, and from God; yet in regard of the drift and scope thereof, partly divine and partly humane, occupied in a decision of doubts hapning betwixt God and Man, as likewise betwixt Man and Man, (much after the nature of our Chancery-affairs, you may conceive of them , seated for the most part as twere in medio, betwixt the Law on the one hand, and Conscience on the other:) .

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other:) and accordingly the Priests and Levites, besides the ordering of the sanctuary their peculiar taske, 1 Chron. 24. v.5. 2 Chron. 34.v. 8. had principally to doe in matters of it appertaining unto God; The Elders they in things belonging to men, 2 Chron. 19.v.8,9,10,11. &c. Moreover in Hierusalem did Iehosaphat set of the Levites, and of the Priests, and of the Fathers of Israel,—And behold Amariah the chiefe Priest, is over you in all matters of the Lord, and Zebadiath for all the Kings matters,

23. Principally I said, and not without cause; Else as to some particulars, and upon occasion they did interfear, and had to deal each promiscuously in either, Deut. 17.v.9.c. 19.v.16,17. Ezra 10.v.15. 16.&c. And hence farther came it that their Priests had such an unlimited power on a manner, as they had, in the hearing and determining all kindes of Controversies, whether secular or divine, Τέτοις γένεσιν, saith Josephus, καὶ τὰ νόμους, καὶ Contrā Ap. ἦλθαν ἐπίτηδευμά τοῦ λεγεῖντος ἐπιμέλεια, καὶ γαρ πιον.1.2. ἑπότελαι πάσιν καὶ οὐκαν—Not unlike to that of the P. Maximus with the Romanes,
Qui

*Qui pariter Religioni & Reipublica prae-
fuit, Alexandr. ab Alex. Gen. Dier. l. 6. c. 8,
Or of the Druides anciently among the
Gauls, Cas. in Comment. l. 5.*

* *Sigon. de
Repub. Heb.
l. 6. c. 7. Cu-
ne. l. 1. c. 12.
l. 3. c. 9.*

24. In briefe, the Jewish Sanhedrim, if so at leastwise it be to be understood in those places commonly alledged by them, Exod. 18. v. 25, 26. Numb. 11. v. 16, 17. Deut. 17. v. 8, 9. c. 19. v. 16, 17. &c. was upon the point a * Civill Court, and had to deale in matters of Right or Title, yea, of life it selfe ; Which kinde of power yet in order to such an universall Cognizance of different affaires, they will not, I suppose, ascribe to their new erected Confistories.

4^{thm.}

By what right or interest Lay-men may intermeddle in Church-affaires, by the same Ministers of the Gospell may meddle in Civill.

But Ministers of the Gospell (with them) may not intermeddle in Civill affaires —

Ergo —

25. By what Right or Interest Lay-men
ma.

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may intermediate in Church-affaires--] whether and how farre the Gospell-Minister may meddle in secular matters, (save onely in *Oeconomicall*, with reference to his owne *Family*) by bearing office there, I list not to examine ; At once the lessc, the * better, I may safely say , it being so much without the verge of their *professiōn* ; *No man that warreth* (saith the *post.c.6.* *Apostle*) *intangleth himself with the affairs* *Chalced.c.3.* *of this life,* 2 *Tim.2.v.4.* Πολικῆς ἀγῶνας οὐκ
εὖ συνάπτειν, οὐ καλῶς εἶναι τὰ δουύχαλωσα, *Synes.* *Charibag.* *4.c.15. &c.*

Ep. 57. Constantine the great certainly was of another mind, when as by solemn *Editt* he dissever'd them, and yet therewithall thought he did the *Clergy* a pleasure in easing them of the *toyle* and *burden*, no *prejudice* at all , *Euseb.I. 10.c.7.* *Niceph.I.7.c.42.*

26. But this by the way ; The point I drive at, and whereon resteth the *stresse* of my *Argument*, is a right of being *mutually* and *equally* interested on both sides each in others calling ; Since as they say, *Eadem via Thebis Athenas ducit, & Athenis Thebas* : They are both alike members materially of the same *Church*, of the

the same Common-wealth, though under a different forme or notion ; And by what reason then they shut the doors against intruders beyond their just limits, more on this side, then they doe on that, (for when all is done Ecclesiasticall persons so properly called, they cannot make them) *Habuissice opus est, non censure,* I would faine learne, and bee instructed by them.

27. Foundation then in Scripture old or new, for ought I could ever perceives, they have none that may warrantably uphold this new Superstructure of a Lay-Eldership ; And so far forth at least *ex ore suo*, as I said at beginning, they are cast by their owne principles : Where yet withal it is pretty to observe the unevenness, or rather inconstancy of their proceedings ; Downe must the Babel-building of Episcopall Hierarchie : And why? because (say they) having no plaine and evident Text of Scripture to support it : On the other hand, they hasten up with all speed their Presbyteriall frame of Government, interlaced with Lay-Elders, which yet themselves (some of them) will

ingenu-

ingenuously confesse, hath as little comfort from *Divine writ* (both alike lying wrapt up under a confused usage of the severall termes, *Bishop* and *Elder*) as the other hath.

28. What they further bring out of *Fathers* and other *ancient Writers*, to underprop their cause, as *Origen* *Contra Celsum*.

L3. Tertul. Apollog. c. 39. Ambros. in I Tim.

c. 5. Cyprian, Austin, & Cr. Let the places

be well examined, either they speak of *Pastor* or *all Elders*, *Presbyters*, *Seniores*, signifying most where the same as *Sacerdotes* doth, upon the ground fore-given, *num. 14. Taronens.*

to wit, that *ripenesse* or *maturity* *bifl. 15. n. 48*

of years commonly requir'd in those, whom at first and in the *notage* of the *Church*, they admitted to the *Ministeriall Function*; *Præsident probati quiq; Seniores*, saith *Tertullian*, as he is alledged by them; yet, *Eucharistiam de aliorum manu quam præsidentium non sumimus*, saith the same *Tertullian* elsewhere, *De Coron. Mil. c. 3.* And what were these, say they, *laie persons* in *Sacred Orders*? The same with those *Præpositi* there, in other phrase *Episcopi* or *Sacerdotes*; *De Admonit. c. 12.*

* *Seniores vel*

Laici vel clericis-Greg.

29. Else

29. Else secondly, may they be understood of certaine Elders, some or other in chiefe rank among the rest of the people, taken in occasionally for advise and present assistance, *Ecclesiarym iudicis* so termed, *Council. Chalced. c. 23. Seniores urbis, Loci*, you shall often meet with in *Greg. Turonensis* abovesaid: A kind of extraordinary Church-guardians you may imagine them to have beene not indued with any peculiar and settled Jurisdiction; That too in times of prevailing *Paganisme*, when and where the needfull aid of a Christian Magistracy was wanting; And in one of these two senses now most of your seaching-crosse Authorities rightly expounded, will bee found to speak little or nought against us.

30. But thirdly and lastly, grant the Fathers in truth to make for them, yet *Quid hoc ad Iphicli tores?* What's this to a Divine Right so strongly stood upon by divers? Be it some of them here and there make mention of such a Lay *Sagittaria*, as an expedient and behoovefull order in the Church, where the right

Gover-

Gouvernours of State any where moving upon prudentiall grounds, shall finde the conveniency, and the businesse be feasible in a gentle way of performance, { for otherwise truly it was not Tantis, but that *Religio potuit tantum suadere, &c,* by occasioning such a lamentable disturbance both in Church and State for the bringing it about) may they on Gods Name ius
per diligenter, according to these termes
injoy their desires.

*Florentem Cytisum sequitur lasciva Capella,
Te Corydon O Alexi, Trabit sua quemq; vo-*
(luptas.



OF LAY-TEACHERS.



* Χείρων δό^{τος}
οὐσεγεράνων
σοφίας οὐ αὐ-
θεντικούς μα-
θητικούς, ἀ-
ποκαλύπτα-
τες ταυτίας τῶν
λόγων περιχ-
λώματα, α-
πίστωτας φι-
λοσοφίας
τυμπάνοντες εἰ-
πειδισμένους
καὶ πάγκοισιν
καὶ τεράχθεον
εἰς σονούσιαν
πασί, &c.
Max. Tyr. Abb. ss, Fontis, Calidi in his Confutation
Diss. 16.

T is now againe directly after a *Platonical Revolution* of certaine Centuries of yeers, the time S. *Hierome* once complain'd of, touching a * promiscuous handling or dispensing of holy Scripture, *Hanc garrula unum, hanc delirus Senex--&c.* Persons of what rank or condition so'e're, back'd with an *opinionative* conceit of the *Spirits assistance*, venture on it; A like complaint doth *Niceph. Gorenensis* make for his, *Hist. l. 11. Apud nos* (saith he) *etiam Opificibus fusa sunt Theologiae arcana atq; item omnes--&c.* The *Waldenses* heretofore, if so *Jo. Bern.* *Max. Tyr.* *Abb. ss, Fontis, Calidi* in his *Confutation of them, c. 4, 5, 6. &c.* misreport them not

not, were much guilty of this *phrenzie*,
The people of our dayes more then e-
ver.

*Mutavit mores populus leviss, & calet uno
Dicendi studio —*

2. All have their effectuall secret cal-
ling, if need be, *not of man, neither by*
man, Gal. 1.v.1. But howbeit they prove
not such their calling by any shew of
Miracles, which yet *Luther* requires, as
the best and likeliest note of evidence in
casas extraordinary. The workes that I do
(saith Christ) they bearne witnessse of me,
Testimonium Apostolatus sui, S. Paul terms
them, 2 Cor. 12.v.12. the signes or markes
of his *Apostleship.*

3. All have had the *Spirit* pouered forth
upon them, *Actis 2. v. 17.* yet they ob-
serve not how it was onely in those dayess
v.18. Nor doe they make prooffe of any
such peculiar gift of Gods *Spirit* aboun-
ding in them, from the manner or man-
ner of their *doctrine*, with other like cir-
cumstances, which howbeit where plaine
Miracles are wanting, (as John the Bap-
tist

tho did no Miracles, we read, Job. 10.ver. 40.) have their due place, and are not lightly to be regarded.

4. Are Priests and Prophets all, 1 Pet. 2.v.5. by virtue of that Spirituall Union mentioned, 1 John 2.v.20. Nevertheless by a like figurative construction of speech, they might, if they pleas'd, prove themselves Kings as wel as Priests, who hath made us Kings and Priests unto God, Rev.1.v.6. whereas the places alledged (take them together) speake onely of a Catholique spirituall Union, as we are Christians, not of a peculiar and Sacerdotall.

5. Briefly, all have power from above committed unto them, of teaching and admonishing one another, Col. 3.v.16. 1 Thes. 5.v.11. 1 Pet. 4.v.10. True, if so it be done in private, for mutuall edification, sine Cathedra, as they say, not Ministerially or in pullike, & disputing, Concil. Trul. c.6. χαλῶς ἢ περιστέλλετο δημοσίᾳ, saith Balso-
mon, in Can. Ibid.

6. Yet all this while they heed not a particular distinction of the name

*Lay and Clergy, as grounded haply upon * Ὁ λόγῳ
Act. i. v. 17, 25, καὶ θεωρήσεις in the choice ἀρχητῷ
of Mathias to his Ministeriall office; so
to be founed straight afterwards expressly
in * Clemens, Ignatius, &c. which that it
ought to be thus still, and therefore the
contrary practise utterly unlawfull, I evince
it by these insuing Reasons.*

*A practise which expressly crosseth the Order and Institution of God
himselfe, is at no hand to be used in a
Christian Congregation.*

*But publike preaching of the Word
used by Lay-persons expressly crosseth
the—*

Ergo—

7. *Publike Preaching of the Word ex-
pressly crosseth the Order and—* See Nam.

18. v. 1, 2, 3, 4. &c. where the Lord
distinguisingly maketh choice of the
Leviticall Tribe from among the rest
to serve him in the Priests Office, to teach
the people his Law and Ordinances, Mal.
2. v. 7.

H 3

8. They

8. They will now say, I hope, as to the substance of it, that this was a merely ~~small~~ Ordinance, commanded under a vanishing Type; S. Paul Heb. 5. v.6. fetcheth an instance thence, which otherwise he would not have done, from the Priesthood of Aaron to prove the manner and legality of the Gospel-Minister, No man taketh this honour unto himself, but he that is called, as was Aaron; And in the 1 Cor. 9. upon like grounds he presseth the equity of sufficient maintenance for them in discharge of their appointed Duties.

No man bath just right or warrant to preach the Word, but he who is sent; Rom. 10. v.14.

But Lay persons (as so) they are not sent—

Ergo—

9. Lay Persons (as so) they are not sent—) Rather they may be reckoned in the number of those whom the Lord himself complaineth of, Jer. 23. v. 21. I have not sent these Prophets, saith the Almighty

mighty, yet they run ; I have not spoken to them, yet they prophetic ; Of such who enter not in by the doore, but climbe up some other way, Job. 10. v. 1. Thrusting in themselves for Pastors, Jer. 17. v. 16. Ψευδοπρηταὶ εἰσελθοῦσιν, ἀλλὰ παντούς τε καὶ αὐτοὺς χριστοῦντο, as Isid. Pelus. most aptly l.3. Ep. 119. fanatically presumptuous , and self-authorizing Intruders.

10. The *Mission* they pretend to will not help them out; For besides that they can produce no certaine evidence of any extraordinary calling they have, the *mision* the Apostle speaks of, was doubtlesse in an ordinary way done by the *Church*, and with the usuall *laying on of bands*, Acts 13. v. 8. c. 14. v. 23. 1 Tim. 4. v. 14. c. 6. v. 12. and therefore it is to be thought concerning such, that as God sends them not here forth, because the *Church* doth not, so neither will hee bee with them (which yet for his lawfully deputed *Ministers* he hath promised he ever will, Mark 16. v. 20.) by giving successe to their bolde unwarrantable undertakings.

* Socin.
Tract. do
Eccles.
Smal. do Mi-
nistr. Eccles.
Offerod. In-
firme. I. &c.

11. There are I know, who in defence of this their *Schismaticall* and *groundlesse Tenet*, raked (which yet perchance themselves know not) out of the sinke of * *Socinianisme*, make *Imposition* of bands a meerly *circumstantiall* and *ineffectuall Symbol*, only superadded for solemnities sake: *Election* by the people, say they, is that which constitutes a *Minister* in being; and so easily shift off the force of the Argument.

12. But this they say, and say it without any so much as but a tolerable reason given for what they say; Against both the judgement and practise of all Antiquity, and in time following the thred of their adventurous proceedings, they may come to a scrupling those other *Principles* of Christian Doctrine (like as they have done by *Baptisme* already) of *Faith* and *Repentance*, a *Resurrection* to life again, and *eternall judgement*, amongst which St. Paul hath also numbered this of *laying on of bands*, *Hebr. 6. Vers. 1, 2, &c.*

13. But

13. But againe, and more closely up to the point ; Where's the fruit and benefit of this Solemnity so importunately requir'd by us ? we read, say they, of some speciall Gifts consequent to such Imposition of hands in former times, Deut. 34. v. 9. I Tim. 4. v. 14. the Gift of the Holy Ghost, Acts 8. v. 17, 18. c. 9. v. 6. &c. And now since the effect is ceased, well may the means be spared, as altogether needless, or rather a scenically ridiculous Pageant to no purpose.

14. Answ. The fallacy of this Objection lieth in an imperfect enumeration of parts : Giving of the Holy Ghost was not the sole or adequate effect of such Imposition, (though sometimes then given per accidens, and in way of concomitancy) but there were divers others, and those more proper and certaine ; One where the enstating of the Magistrate in his place of Civill Judicature, which Moses did by Joshua, Numb. 27. v. 22, 23. Elsewhere the conveyance of some particular benediction or blessing thereby, corporall, Acts 28. v. 8. spirituall, Gen. 48. v. 14, 15. Mar. 10. v. 16.

* Χηρωτία v. 16. (* χηρωτίας εὐογίας they called it, ἡ χηρωτία, distinguishingly from that other, χηροτίας (ὁ πεισθέν- seen καρικόνας, in the Ordination of Ministers.) Const. fiers, Tharass. in Act. 1. Concil. Nicen. 2.) otherwhiles a separation from profane, & consequently an application to holy uses, Num. 8. v. 10. 14. Act. 13. v. 2, 3. Separate me Paul and Barnabas for the work where to I have called them — And when they had fasted and prayed, and laid their hands on them, they sent them away.

* "Ηδὲ τῆς
ἰεραρχίας
χηρὶς ἡ πί-
στος, δημοῦ
μηδὲ εὔπαιρη
ἢ τελετὴς
κανόνης
ὑφὲς—D. A-
reopag. de
Eccles. Hier.
§. 5.

15. So here in the present Argument, where although the Spirit it selfe perchance be not alwayes given, as they would have it, yet I doubt not of the Spirits more particular * assistance going along with the Ceremonie; Or howe're it is in signe of that ἀπειρος, the Apostle mentioneth, Rom. 1. v. 1. and which notwithstanding his miraculous calling to the office of Apostleship, he had further confirm'd unto him by the laying on of *Ananias* his bands, Acts 9. v. 17.

16. Whence accordingly, and from his example might the men of our dayes learn if they pleased, (what though divers of them have, it may be, very spe-
ciall

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ciall gifts or abilities in this kinde, howbeit no wayes comparable to S. Paul, I hope) nor therefore straight out of a pride and ostentation of their good parts, so thrust into the harvest of Gods Word ere they are sent, or to labour in Christ's vineyards whether as yet neither he nor his Church hath hired them; But, *Si clericatus eos sit illat desiderium, &c.* as S. Hieronome some where; if they have such minde to the profession, the way is open, and the meanes of *Ordination* ready at hand, whereby they may easily, if they shall there approve themselves, attaine their desires.

17. Even the beasts offered up in sacrifice at Consecration of Aaron and his sons, they will not, I suppose, affirme them capable of any spirituall receptions, yet were they likewise thus set apart by the laying on of hands, Num. 8. v. 12. Or can they shew it that *Timothie* and *Titus* deputed by St. Paul to this very Office, 1 Tim. 5. Tit. 1. did withall inseparably and alwayes conferre the gift of the Holy Ghost upon the parties ordained; In brief, *Ordination of Ministers* now in times of the

the Gospell, answers to the Consecration of Priests then under the Law; both being solemne and usefull badges of discrimination (at leastwise) in the persons destin'd to holy services, and so farre forth accounted requisite, that on this ground alone, Exod.40. is Moses also commanded to annoynt or consecrate the Tabernacle with all the Instruments of service belonging thereunto.

Every man must keep to the Vocation wherein God hath placed him.

But Lay-Persons as so, God hath not placed in the Vocation of the Ministry.

Ergo —

18. *Every person must keep to the Vocation wherein —*) Not only Scripture expressly requires this, 1 Cor.7.v.17. but even custome, and the practise of well-ordered Republike; Why else that distinction of Offices and severall Professions there in all kinds? The tradesman may by no means incroach upon the Physicians Art,

* Aristotle
in his
Ethics.

nor the Physician upon the Lawyers; But

Εργος θις οὐκετὶ εἰδών τέχνην, saith the Proverb;

Proverb; Let each one hold to the profession hee hath taken upon him, and is best skild in: And it was warily ordered, *τοῖς χειρίσας* as to the * particular point in hand, in *νοῖς, &c.* that first great Councell of Nice, *μὴ διῆ Nullatenus λαυρὸς αὐτοῖς τῷ αὐτοῖς, Gelas Cycicen.* in *nobis Christianis permisum est ut* *qui in Ecclesiā seu*
Alta Concil.l.4.c 30.

19. If they shall here reply, how that Medad and Edad from among the people, publicē Scri- without being called thereto by Moses, *πνευμα sacra* did prophecy, Num. 11.v.26. The like did *explanes*, nisi Philips five daughters, *Act. 21.v.19.* Yea, *qui in clericis* generally upon their being *calem ordinem adscitus* dispersed are said to have gone forth eve- *fuerit, Smid.* *c. 11.v.19.* That King Iehosophat sent out *in l. act. 4. λολογ.* of his Princes or Rulers to teach in the Cities of Iudah, 2 Chron. 17.v.7. how Apollos *Act. 18.v.24.* (for ought appears by the Text) a private person, yet openly spake and taught in the Synagogues; Lastly, that the Apostle S. Paul notwithstanding his Ministeriall Function otherwise, was by a Trade a Tent-maker, *Act. 18.v.3.* and did practise ordinarily in the said Trade or Occupation.

20. For the two first places, the Instances be extraordinary, and furthermore as either where it must be understood, what's miraculous prophecying to our small preaching? Usuall I added; because in case of urgent necessity, suppletive, (as when the Levites supplied the Priests roome in slaying the burnt-offerings, 2 Chron. 29.v.34. Thus till Moses by Gods appointment had established a Priesthood, the young men are permitted to officiate in the Priests stead, Exod. 24.v.5. which yet now is none of our condition: Though the harvest be great, the labourers, God be thanked, doe every where abound) and in a Church not fully constituted, it may haply be well enough allowed of in private men, not invested with a Ministeriall lawfull Calling; So *Aedesius and Frumentius among the Indians, so Origen in the Church of Alexandria.

* Theodore.
Hist. l. 1.c.
23. Nice
pb. 5. c. 14.

21. Concerning those Disciples *Act*s 8. & 11. (supposing them to have been other then the 70. who had received Authority of Preaching the Gospell long before at our Saviours own hands, Luke 10.v.1.)

10.v.1) S. Ambrose hath furnished us with an Answer in Eph. c. 4. where speaking of those first unsettled times, *ut cresceret plebs & multiplicaretur*, saith he, *omnibus inter initia concessum est, & Evangelizare & baptizare & Scripturas in Ecclesia exponere, &c.* All then without distinction, were licensed to teach, for the speedier and quicker increase of the Gospel; Not so yet, as if this confused practise were or ought to have long continued, but as it followeth, *Capit also ordine & providentia gubernari Ecclesias---&c.* and this ere long, the Apostles yet surviving, you may be sure from Act. 14.v.23.c.20.v.17. And so likewise is Tertullian to bee understood, *l. de Exhort. ad Cast. c. 13.* *Differentiam inter ordinem & plebem constituit Ecclesiae Authoritas, &c.* Hee speakes of the *Apostolique Church*; Els in compliance with the *Montanists*, which he was now turned, and so the lesse to be heeded.

22. Or secondly, what if we say, that the word *Evangelizare* there used imports no more then *Knouvery*, Marke 5.v.19. applied to the *dispossessed person*, and rendered

dred by ~~anywhere~~ in the next ensuing
verse, ~~say~~, Luke 8.v.39. viz. a meer de-
clarative narration of things done; *Go
home to thy friends, and tell what great
things the Lord hath done for thee;* So
then they went abroad preaching, i.e. divul-
ging or relating the *Historie of Christ's
Death and Resurrection.*

23. But thirdly, and without more
adoe, who can positively say, but that
these Disciples had lawfull commission in
the ordinary way of calling, for dispatch
of what they undertooke, though the
Scripture be altogether silent herein, since
an Argument drawne thence negatively
in matter of fact or outward circum-
stance, is no wayes firmly concludent, and
we finde it to have been the usuall pra-
cise of the Church elsewhere, that they
who went forth upon Ministeriall im-
ployments, were solemnly deputed, as a-
bovesaid, by the laying on of hands.

24. The teaching spoken of, 2 Chron.
17: and ascribed to Jehosaphat his Prin-
cess, denotes nothing else save a meer com-
missionary power they had of giving in
charge,

and seeing the duty orderly perform'd by others ; (A thing usuall with our *Itinerant Judges* in their *circuits* still;) The *Priests* and *Levites* there are the men whom the *executive* part of this *busynesse* did questionlesse wholly concerne; thereupon mentioned straight afterwards, v.8. *Restore unto me the joy of thy salvation*, saith holy *David*, and *uphold me with thy free Spirit*; *Then will I teach transgressors in thy way*, Psal.51. v. 12, 13. Did he do it, now they, or was he about to do it *Ministerially*, as using the *Pulpit* or the *Chaire*, like as did *Ezra* the *Scribe* and *Priest*, Nehem.8.v.4,5. where he expounds himself the *Law* unto the *People*, and doth what properly belong'd unto his *Function*.

25. *Apollos* his proceedings *Act.18.* be-speaks at most but some kind of *Theologall exercise*, some *Disputes* or *Reasonings* in *Divinity*, (*Διαναληξης* is the word) then in use for the time, and indifferently performed either by *Lay* or *Clergie* in publike; One while in their *Synagogues*, yet standing, *Act.17.v.2.c.18.v.4. &c.* afterwards in the *Church*, or

* Vid. Acont.
Stratagem.
I.4.5.4.

Congregation, 1 Cor. 14. v. 29. 30, 31. And what's this to preaching again? a * solemn Ministeriall dispensing of the word I say, the point here in controversie.

26. For the fourth and last, that of S. Pauls being a Tent-maker; 'Tis true: yet was this but casuall, namely for supply of his pressing necessities at instant; This too upon speciall inducements, peculiar to the condition he was in, that hee might not be burthenosome in preaching of the Gospell to any, & so make his glorying void, 1 Cor. 9. v. 15. Howe're, what though Paul the Preacher made Tents, yet Paul the Tent-maker did not preach: It was an higher principle or endowment of Gods Spirit in him that set him aworke, (that of speciall revelation, Ephes. 3. v. 3.) which though our men now adayes much pretend to, yet will they never bee able to justifie, or make good.

4th m.

Nothing which begets confusion among the members of Christ his mysticall Body, and consequently destroyeth the integrall being of a true Church, is allowable in Christian Assemblies.

But

But a promiscuous preaching of
the Goffell by Lay-persons begets con-
fusion among—

Ergo—

27. Promiscuous preaching of the Gof-
pell by Lay-persons begets confusion among—
Saint Paul 1 Cor. 12. in that Chapter
throughout Allegoriewise resembles
Christ's Church to a Body; In this Body
there are diversity of members, every
member hath its peculiar set office: The
Head or Soveraigne, his; the inferiour
Magistrate, as being the hand, his;
the foot of the Commonalitie, his; and the eye
which in proportion must needs be the
Minister, (so S. Hierome in L. Contr. Lu-
tiferis expounding that passage, Mat. 6. * Τάυτη ἀ-
v.22. The light of the body is the eye &c.) οὐαὶ τοι
his also: Take heed unto yourselves and to τὰξιν, ἀδικ-
the flock over which the Lord hath made you οι, τάυτη
Overseers, οὐαδτλαιρ,
διάδημα,

28. Now, if the whole body, as he there
goeth on, were an eye, where were the
bearing? If the whole—&c. And there-
fore, are all Apostles? are all Prophets? are
all Teachers? v. 28. * No; but let every ορατορ,
ορατορ, ορατορ,
μαρτυρίω, ορατορ,
&c.Naz.
Orat. 6.

one waite upon the Office God hath called him to, that so he breed no confusion in the mysticall body of Christ his Church, which himselfe hath so aptly framed and set together.

5^{um.}

That calling which requireth all possible sufficiency of knowledge both secular and divine towards a right discharge of the same, is not lightly to be attempted by illiterate persons.

But the Ministeriall calling requireth all possible sufficiency of knowledge both—

* Cicero de
Orat.l.I.

* Quintil.
Instit.l.I.c.

10.

Ex multis ex might be: Since, who is sufficient for these *multas*, *ex things*, 2 Cor.2.v.16. and, *The Priests lips plurimis artibus & omnium seruum scientia exundat & exuberat ad mirabilis illa eloquentia Dialog.* must preserve knowledge. Mal. 2. v. 7. Of Logick, to divide the word aright ; Of Rhetorick, to persnade the hearers ; Of School-Theologies, to convince the gain-sayers, &c. If * Cicero and * Quintilian, two expert Masters both in their profession, require, as somewhere they doe, such an univerfall confluence of Arts and Sciences

Ergo—

29. The Ministeriall Calling requireth all possele sufficiency of knowledge—

Even the whole Cyclopaedia of Arts, if it

ences to make up a perfect *Oratour*; How much rather may it be thought necessary in the *Minister*, the *Oratour* or *Ambassador*, as S. Paul stileth him, 2 Cor. 5.v. 20. of reconciliation betwixt God and Man.

30. Besides that *Divinity* of its selfe is a vast *Ocean* to passe through; Enough to take up a mans whole time: St. *Basil* and St. *Gregory*, saith * *Rufinus*, spent 13. + L. Hist. 2. yeers intire in searching forth the hidden c.9. sense of Scripture barely, before they * *Asper*, would make shew of their profession; *Cornutus*, & yet now à *sellula ad Cathedram* straight, *alij ianuam-* from the Shop to the Pulpit; *Priuualis rabilis re-* *gredi, Autodidactos, Et nō dum discipuli, iam quiruntur ut* *Magistri sunt*, men forthwith become *qui libet po-* Teachers of *Divinitie* that ne're were *ta possit in-* * *Learners*; Such *Mechanick* presumtuous *telligi*. Et *tu in san-* intruders upon the profession of *Philoso-* *Eos libros si-* *phie* hath *Lucian* long since in his *Degnitas ne ducorru-* not undeservedly after his jeering won- *is, & de his* ted manner taken to task; Sure I am *sine praecep-* here with us lamentable is the event of *to re andes* such proceedings; The people by this *ferre senten-* means are commonly fed with *husks* in- *tiam. Ang.* stead of better food, the *Temple* is turn'd *ad Honora-* c.7.

into a *Theater*, and the *Pulpit* too often becomes the *Stage* of deserved laughter.

6thms.

Nothing that casts a blot of ignominy and disrepute upon the Church of Christ is to be suffered there;

Publike Preaching in a promiscuous manner by men of all sorts casteth a blot of ignominy and disrepute--

Ergo--

31. *Publike preaching in a promiscuous manner casts a blot--)* To let passe how no rightly ordered Church in the world besides, whether Grecians, Habbines, Armenians, Muscovites, &c. hath it so; Nay, the very Heathen themselves have always observ'd a difference in this kind betwixt their Priests and ordinary sort of men;

The Church of Christ is somewhere in Scripture likened to a well-govern'd

* ἡ πατρὶς ὁ τοῦ οὐταγχοτούσθεντος χαίρειας—ἀλλαζόμενης τοιδινής λαζαρικούτης—
Cant. 6.v.4. Elsewhere to an house,
I Tim. 3.v. 15. Many times to a flocke,
Luke 12.v.32. In an * Army all are not
Leaders: In an House not all Stewards or
dispensers of the Masters goods: In a
Flock every sheep doth not weare the
Ensign.

33. Again,

32. Againe, as thus ; no more *Dic Ecclesiae*, but rather *Dic ubi est Ecclesia*, (since *Ecclesia non est quæ non habet Sacerdotem*, saith S. Hierome, it is no Church in truth which hath no rightly ordained Ministers for their * Teachers) where is your Church , that *Mysticall Body of Christ* , knowne by its distinct and orderly disposall of paris ; Well may Greg. Naz. his complaint upon like occasion long si- thence, *Apol. 1^{ma}.* bee well applied to Trallian. our times, Ήμῖν ἢ ἡδεῖς δέ ταῦταν Ecclesia ἡ τὸ παιδεύειν, ἀλλ' ἡ τὸ πράγμα ἐξεπλα, καὶ plebs est Sa- σοργαῖχιλα, &c. No difference remaines there now betwixt the Teachers and the Hearers of the Word, but all lies blen- ded and confused together into a mi- shapen Chaos of grosse inordinacy.

* Χωεὶς Τίτλων
ηκ ἔκκλησια
Ἐκκλησίὴ δὲ,
ἢ συνάθερπε-
μος ἄγιο—
Ignat. Ep. ad
Trallian.

cerdosi adiu-
nites & Pasto-
ris suo ad he-
ren. Cypr.
Ep. 69.

33. But lastly, and it is indeed the marrow or substance of other Arguments in the point; Why otherwise I marvell, did Christ and his Apostles take such care of setting the Church in order: Christ he by giving some Apostles, and some Evangelists, and some Pastors and Teachers, saith St. Paul, Eph.4.v.11. and he relates

evidently to that our Saviours first *Institution* on this behalfe, Job. 20. v. 21.
As my Father sent me, so send I you; The Apostles they afterwards by placing *Elders* and *Deacons* there, 1 Tim. 3. with such like different Offices, namely, some to teach, and some that might be taught, (all for the perfecting of the *Saints*, as it followeth) if so every man at pleasure may usurp upon the Function.

34. The issue of this short *Velitation* may be to lessen the boldnesse of some overweening *Enthusiasts*, who not content to move within the *Spbeare* of their proper *Vocation*, will needs go beyond the bounds and limits which God hath set, and being * *ἀμύνοις* dare to meddle with holy *Mysteries*; *Ye take too much upon you ye sonnes of Aaron*, (cry they, as did those murmurers in like manner, Numb. 16.) seeing all the *Congregation* are *holy*, every one of them; And truly, I wish, (whose punishment there ensuing, they cannot choose but tremble at) they would forbear to imitate their example.

* Τὰς ἴσχας
 πάγκυματα
 ἵεροσιν αὐ-
 δρόποσιν δε-
 λευτας, βε-
 βλησισιγέ
 θίμους περιν
 τελεωσιν
 ἀργιβοσιν κ-
 πισθηπε--
 Hippocr. &c
 No. 4.

35. Presume they not for countenance sake

sake to father the spurious off-spring of their owne sickle braines upon the Spirit, (woe unto the foolish Prophets that follow their owne spirit, Ezek. 13. v.3. Phreneticum & immundum ignorantiae spiritum, as Irenaeus l.1.c.13. Again, what is the chaffe to the wheat? saith the Lord, Jer.23.v.8.) like those * Seneca speaks of in his times, • *De vita Beata. c. 13*

who devoted to a loose intemperate course of life, Luxuriam suam, quoth he, in Philosophiae sinu abscondebant, had wont to shrowde their enormous rioting under the faire and specious covert of the Epicurean Profession.



O F
P L A C E S
Appropriate to
DIVINE WORSHIP.



Some certaine *Places* or other solemnly set apart for the exercise of *Divine worship*, the civiller sort of *Heathen* have always made use of ; None but few shall we finde of the Christian *Profession* that ever disliked it , besides the *Manichees*, the *Massilians*, those *Fraticelli* in times past, and now of late certaine *Novellists*, who not content to forgoe such hallowed places, do moreover (*Non sine horrendâ Divinæ Majestatis, contumeliâ* as *Bucer de Regn. Christi* , l. I. c. 11.)

c. 11.) * scoffe and deride the same; * Es 11; &c.
 What, despise ye the Church of God? 1 Cor. 11. v. 22. Blaspheme ye his Name, and his
 holy Tabernacle, Rev. 13. v. 6. And that
 now some such place (call it what you
 please) is very befooorefull, if not aduan-
 tagions in the practise of our Christian Pro-
 fession, against those ^{S: quis docet} ^{domum Dei}
^{contemptibi-}
^{le esse, &}
^{conveniens}
^{qui in ea ce-}
^{lebrantur, A-}
^{sakers of the Church, Hebr. 10. v. 25. Sic uathema sit;}
^{Concil. Gan-}
^{gren. c. 6.}

That place which the Lord himselfe
 had once speciall care of, as to the set-
 ting up and ordaining it to this very
 purpose, is still fitting and expedient
 for us Christians likemise in the ser-
 vice of him.

Arg. I. u. m.

But such a place (first the Taberna-
 cle, afterwards the Temple of the Jews
 I mean) the Lord himselfe had once
 speciall care of, as to the setting up
 and ordaining—

Ergo—

2 Such a place (the Tabernacle, then the
 Temple) the Lord himselfe had speciall care
 of, &c.) See Exod. 25. 2 Sam. 7. Under a
 type it was either where, they'll say;
 Ans. Not so: Else let them shew the

Anti-type

Anti-type it relates to, save *improperly*, and in way of *allusion* perchance, that as God is often said by reason of his more especiall presence to dwell in the *one*, the *Temple*, so did the fulnes of the *Godhead* dwel in Christ, *Col.2.v.9.* Under the *Law* most things on this sort happened there for *examples* and *types*, saith the Apostle, *1 Cor. 10.v.11.* And thus Christ, as I have said, calleth his body a *Temple*, *Destroy this Temple, and in three dayes I will raise it up*, *Ioh.2.v.19.* washimselfe both *Priest*, and *Temple*, and *Sacrifice* altogether, *Heb.9.v.9,10.* Also, and upon like grounds of resemblance, though weaker much, are we Christians stuled the *Temple* of the *Holy Ghost*; *Know ye not that your body is the Temple of the Holy Ghost, which is in you*, *1 Cor.6.v.19.*

* *Aedem sibi in mente hominis condidit,
Niveam, serenam, sensualem, flexilem,
Pulchram, Venustam, &c.*

Nadrūxoy, as *Clemens Alexandrinus* terms it, *Strom.1.7.* in opposition to that other, which he there calleth *Nadrūxoy*, namely the *artificiall* and *outward Church* or *Temple*.

* *Prudent.*

3. Or

3. Or againe, be it granted the Temple was truly and properly a type of Christ's comming in the flesh, yet was it not only a type; that was not the sole end, indeed not any end at all, but rather a lauding and magnifying of the high God after a more solemne manner in his own appointed place; These two no wayes crosse or thwart one the other, but do well accord, so as what was typicall, is gone together with the Temple it selfe, and what was morally expedient still remaines in the usage of other like structures, since every where erected by Christians, according to that first example.

* Δια της
τοιστων ταρ-
ιδων ον-
ματων ον-
ματων τοις
ουρσοις ει-
ναι δικαιοει

4. Briefly, Ceremonies with the Jews were of two sorts, some meerly typicall, and some symbolical, * significant of some mortall perfection, or other tacitely recommended to us; Such was the unleavish'd feature of body throughout requiring in the Priests and Levites: Their washing at foot of the Altar; their being arrayed with white and pure linnen:- *Niveo pietatis amictu*, according to that of the Psalmist, *Let thy Priests be clothed with white &c. I-righteousness*, *Psal. 132. v.9.* For that the *sid. Hift. De fine Off. 4. c. 8.*

* Propered
Altari albis
in duci affi-
stunt (Dia-
cons)ue Ca-
leftem vi-
ram &c. I-
rigteousnesse, *Psal. 132. v.9.* For that the *sid. Hift. De fine Off. 4. c. 8.*

Of Places appropriate Ques.

fine linnen is the righteousness of the Saints, Rev.19.v.8. And such now haply was this of the materiall Temple, implying a fast union or joyning together, as should be, of Christ's chosen people, (the living stones of his mysticall Temple, the Church, 1 Pet. 2.v.5.) in the profession of his holy Name; S:Paul where he admonisheth the Colossians; Col.2.v.16. of sundry meere ceremoniall times and seasons, that were a shadow of things to come; v. 17. makes not the least mention (neither there nor any where else) of place or places, in the Catalogue of these Ceremonies:

where the ground or fundamentall reason of some thing in the first constitution of it abides still the same, there the thing it selfe is still to be had in like esteem among Christians;

But the ground or fundamentall reason of appointing set places to Gods Service, exempt from secular uses abides still the same—

Ergo—

5. where the ground or fundamentall reason

reason of some thing in the first Constitution abides still the same , there-) *Eadem vel simili ratione manente, idem statuendum est,* is a certaine Rule of the Law ; So for instance, in the observation of the seventh or Sabbath day of the week, the time more particularly allotted to Divine Worship : *It is a signe between me and the children of Israel for ever, saith God, Exod. 31.v.1.* And why ever? The reason you have annexed equally still binding , (had not the Apostles by especiall warrant from above, and that likewise upon grounds as sufficiently good, as that former was, steps in, and caus'd it to cease) *For in six dayes the Lord made the heaven and the earth, and rested the seventh day.*

6. Now for the Assumption , the ground or maine reason at first of building the Jewish Temple , a set place to worship God in, was by his appointment, prayer not sacrifice, *I King.8.v.28,29,30.* &c. and hence had it the name of being peculiarly called the house of Prayer, *Isai. 56.v.7.* The Prophet there (and it is worth the noting) speaks in the Future-Tense, *My house shall be called, and this universally*

versally in regard of all people, not of the Jewes alone, but of the Gentiles also, My house shall be called an house of prayer for all people, which thing the Christians afterwards (it may seem) taking into consideration, usually term'd such consecrate places every where, *Ecclesia, Oratoria,* from the end, to wit, or primary scope of their *Institution.*

7. Other collaterall ends as might be given I deny not, but passe by, there intimated; 1 King. 8. of exalting the honour of Gods worship, of providing the people a more knowne and familiar staple of publike recourse, albeit these likewise plead as strongly for our Churches or set places of meeting in the Service of God.

Such place as the Apostle or any of the Apostles have design'd and pointed forth, may and should be accordingly of speciall use with Christians in the Service of God.

But some such particular set places separate from prophane uses the Apostle S. Paul hath somewhere --

Ergo --

Some

8. Some such particular set place the Apostles. Paul bath somewhere-) See 1 Cor. 11. v. 20. What, have ye not houses to eat and drinke in, or despise ye the Church of God; Where the Apostle pointing at their *Aγάθα*, or abused love-feasts then in fashion, opposeth the place of their religious meetings into private houses, or houses of ordinary use to eat and drinke in; So c. 14. v. 4 coll. with v. 35. By Church either where you must necessarily understand (and so doe Chrysost. Theophyl. upon the place, 1 Cor. 11. Aug. Super Levit. Qu. 57, &c.) some materiall or locall Church; The Heathen entred into her Sanctuary, whom thou didst command they shoulde not enter into thy Congregation, Jer. 4. v. 10. Αγάθην is the word in the former, Εκκλησία in the later part of the verse; the Sanctuary there, the Church or Congregation here; both exptessing one and the same thing.

9. In strict proprietie of phrase I know, Ἀλλ' οὐδὲ εἰκανοῖα, καὶ ἄλλο εἰκανατασθέον, as Isid. Pelus. l. 2. Ep. 246. the Church is properly one thing, and the Temple another;

and, εἰς τὸν τόπον, ἀλλὰ τὸ ἀδεστραμένον ἐκκλησίας
 Εκκλησίας καλῶ, Clem. Alex. Strom. l. 7. yet
 Εκκλησία, h.e. Locus conventus Ecclesiastici,
 Constit. Apost. l. 2.c.59,60. Conventus Ec-
 clesiasticorum sive Templi—ut vocant, Zen. Ve-
 ronens. in Psalm 126. Afterwards in pro-
 cess of time a promiscuous use of the
 termes grew usuall with the Fathers, as it
 is easie to observe in them; Dominicum
 Tertullian often calleth it, the Lords
 House: So doth Cyprian, Ruffinus, Au-
 gustine, &c. Τὸ κυβελαῖον, Concil. Ancyra. c.5.
 Neoces. c.50. &c. And this the word Kirk
 or Church with us well expresseth,
 properly answering (in its kinde) to the
 Lords day, the one a circumstance of time,
 the other of place, Ye shall keep my Sab-
 baths, and reverence my Sanctuary, Lev.19.
 v.30.

10. But this (you'll say) maketh little
 or nought for such entire Fabricks or
 Temple-buildings, as be now in use;
 Christians of the first times, 'tis thought,
 had them not: Επὶ τῷ Αποστόλῳ Εκκλησία-
 σθεα ἦν ἡ, &c. saith Isidore abovesaid;
 Ans. Nor do I here plead for them: It
 may be Christians then in the bud, or o-
 therwise

therwise under the danger and larden (both) of Pagan persecution, had not sufficiency of meanes to build such, or not freedom of conscience to use them being built; Whereupon, and in defect of more solemn places to meet in, they contented themselves perforce with Caves and hidden Vaults, with private houses at best, such as was the house of Aquila and Priscilla, (probably) mentioned, Rom. 16. Pol. Virgil. v.5. that of Nympha, Col. 4.v. 15. Separate Inuent. and either wholly or in part applied to religious exercises.

11. Yet for all this, S. Marcialis who lived neer to the Apostles times makes mention of such religious structures then already in use, Ep. ad Tolos. c. 8. The like doth Niceph. Constantopolitanus, and he instanceth in one among the rest, founded by S. Andrew, Catalog. Episcop. Byzantin. c. 8. Simeon Metaphrastes tells of Temples and Altars built by S. Luke, Hist. vita S. I. Luc. vid. * Philon. Jud. de vita iust. Scriptor. Theoric. Just. Mart. Apol. 2da. versus finem re, Hist. l. 24. * Ignat. in Ep. ad Magnes; Tertul. de Ido- tol. c. 7. De Virgin. Veland. c. 3. 13. advers.

Valent.c.3. As for *Isid. Pelusiota* fore-cited, he speakes only of the adorning or beautifying of Temples, not simply of the having of none at all; *Εὐλογίας θεία* (τέλος) *ἐκ πίστεως* (faith he) i.e. *ἐκ πίστεως κενοτεμπλά*, as it followeth, not so magnificently built, or so fairely garnished, as now we have them: And according to this purport or meaning, might sundry others also of the seemingly gain-saying *Ancients*, if need were, be fitly expounded, as *Origen Contr. Cels. l.8. Minuc. in Octav. Arnob. advers. Gent. l. 6. Laßant. de falsis Relig. l. 2. c.2.19. &c.*

* *De Rebus Ecclesiast. c.9.*

12. Nor further doe I contend for those *ixxovia* or wonted appurtenances of *Dedication, Consecration*, performed long since by the Patriarch *Jacob* under a type, *l.6.c.11.* (as *Walfred. Strabo* notes) *Gen. 28. v. 18.* *l.14. Suet.* in his erecting a new *Altar* there where *in Neri.c.12.* the Lord had appeared unto him, and *31. Plin.* powring oyl upon it, and then calling *l.10.Ep.117* the name of the place *Bethel*, or the house *&c. Kadis- genosie, Dion.* of God; Yea, anciently practised upon *l.51. n.318,* the accomplishment, and towards a *season-* *312.l.53.* *n.347,&c.* *ing*, as twere, of * common structures, (*Sanctificatione invocatio*), to wit, by *implo- ring*

ploring Gods benediction in the after usage
of them, not constituting, as your Cano-
nists speake, and so distinguish it from
this other belonging properly to houses of
religious imployment) Deut.20.v.8. Neb.12.

v.27. So Psal. 30. in *lemmate Psalmis*, A
Psalm or Song at the Dedication of the
House of David; All I stand on at pre-
sent, is the meet expediency of some cer-
tain place sever'd from all other what-
e're, and solely appropriated to sacred
uses.

Solemne set duties require a so-
lemn set place correspondent to them
for the performance of these duties.

4^{thm.}

But Prayer and Preaching are so-
lemn set duties.

Ergo—

13. Solemne set duties require a solemne
set place--) This is the very Argument (in
part) which David useth, 2 Sam. 7.v.2.
for the building of God an House taken
from the dignity of the Arke, as yet ne-
vertheless unprovided for; The King said
unto Nathan, see I dwell in an house of
Cedar, but the Ark of God dwelleth within
the Curtains.

K 3

14. Be-

14. Besides, other *functions* of what kinde soe're, have for most part, their set places of meeting and dispatch ; * *Bu-*
tareis Τὴν ἀνθέας, Basilicas, Praetoria, guild or com-
μην-βαλλού ἐκάλειν mon-balls purposely ordain'd to this use;
τὸν βαλλ-
πίσιον, ψυχῆς ἔργον Εὐχα-
ρίας προσίνε-
στι, Demost. Orat. pro
Coron. Now is the *Ministeriall Function* (objec-
tively) the highest of all others : And what congruity in reason can there bee
 to deny unto it being the highest, that which we carefully provide for, and wil-
 lingly allow to other far meaner perfor-
 mances ?

15. The Councell of Gangrena judged
 * *Καὶ τὸν ὅρον* a right correspondency betwixt the * place
 μὲν μη και- and the performance, the Church and
 θῆσαι Θεῶν Gods solemne Worshipe so necessary, as to
 εἰδίαις οἰκο- have put it (Can. 6.) under a dire *Ana-*
 νοματοῖς, *Ἄνα-*
 θεμα, if any should go about to solemn-
 Σύνεστας nize religious meetings elsewhere ; Que-
 δὲν νοῦν in
 τινὶ περὶ^o
 Τὰ διημοτικά
 ἢ τὰ θεῖαν,
 ὁ το. Plat. de
 Legg. l. 10. Questionlesse, the Fathers there saw some
 extraordinary inconvenience or other in
 it to the contrary, and this now hath
 S. Chrysostome clearly pointed forth, in Ep.
 1. ad Cor. Hom. 47. where he gives us a
 reason of the first building or erecting of
 Churches, *Non ut divisi simus, cum conve-*
nire

to Divine worship. Qu.5. 135
nire oportet, saith he, sed ut divisi Conjungamur, as much as if he had said it in plainer termes, to prevent Conventicles, and such like clandestine * factious Assemblyes.

* Afferge-
batur infamia Alcibi-
ad.) quòd in domo suā fa-
cere Myster-
ria dicebatur

16. You shall finde the word *Conven-* quod nefas
ticulum, I know (so to prevent a cavill by erat more A-
the way) somewhere used in a wider and theniensium,
orthodox sense, for all manner of places id que non ad
destin'd to holy meetings, Arnob. advers. Religionem,
Gent.l. 4. Ambrose in Eph. 4. c.4. Oros. L.7. rationem per-
c.12. Ruffin.l.1.c.9. l.2,c. 5. &c. But the sinere existi-
word I stand not on: The matter we mabatur,
contend about, is the appropriation of *Aemil.*
some solemne appointed place or other, *Prob. in vi-*
call it as you list, *Church* or *Temple*, or ^{ta.}
Conventicle, and the more knowne and
pullike, the better for avoiding, as above-
said, of fractions and divisions.

That place which begets and increaseth devotion in us at our Religious meetings is questionless of speciall use to Gods people.

5thum.

But a set place particularly destin'd to holy duties, begets and increaseth devotion—

K 4

Ergo—

Ergo—

17. A place particularly destin'd to holy duties, begets and —) Eccles. 5. v. 1. Keep thy scot when thou goest into the house of God, and be more ready, &c. There's an Item given of manly and devoutly behav-ing our selves borrowed from the place; *Put off thy shooes,* (the shooes of thy corrupt affections,) for the place whereon thou standest is holy ground, saith the the Almighty to Moses, Exod. 3. v. 5. What know ye not that your body is the Temple of the Holy Ghost, 1 Cor. 6. v. 19. He useth an Argument drawn from the supposed holines of the artificial outward Temple to commend holines unto us in the inward, which Temple mystically, & under a figure we are.

18. It is, it may be in regard of this sanctity of the place, together with the someway heightning of our devotions in contemplation thereof, that the Prophet David adviseth, *Praise ye the Lord,* saith he, *praise God in his Sanctuary,* Psal. 150. v. 1. *Praise him we may,* and must every where; But yet then are our pray-ses of him most comely and pleasing withall,

withal, when as performed there, where himselfe or the Church by Authoritie derived from him, have appointed them to be done ; Ἐυχέσθαι μὲν καὶ ὅτι τῆς οἰκίας δυνάσθη, σταῦροῖς Ἐυχέσθαι μὲν τῆς Εκκλησίας ἀδύνατο; Pray we may at home, saith * Chrysostome, and every where, wheresoe're we be, but no where so conveniently in all respects, as in the Church or Sanctuary.

* Εὐλογ. αὐτοῖς
Εὐχῆς.

19. I do not hereby (that so I be not mistaken) ascribe any true *inherent holiness* to the very place : (wood and stone are no materialls capable of it) much lesse any worship due thereupon : That's but an inconsequential *Paralogism* of Bellarmine (with his followers) in a like cause, *L.de cul:u Imagin.c.12.21.* But only I conceive a kind of *relative holiness*, that may well be attributed to it, in order or relation to the end, the end evermore extrinsically at leastwise, qualifying the means conducent to the end ; Thus every devoted thing is most holy to the Lord, *Lev. 27.22.28.* And hence sprang those names of solemne use among the *Ancients*, *Sacellum, sacrarium, οἰκημα ιερον,* *Sacra sunt loca divinis cultibus instituta,* faith

saith *Isid. Hispal.* l. 15.c.4. *Tib⁹t̄ v̄ndis,*
is⁹t̄, xad⁹zqur⁹, Iul. Poll. Onomast.

—*Sacer est, pueri, locus, extra
Meite,* could the Heathen Poet say.

20. Or againe secondly in respect of the more immediate application of Gods presence to such place or places; Whechce he is said to dwell between the Cherubims, *1 Sam.4.v.2. 2 King. 19. v. 15.* to have his resting place within the Temple, *2 Chron.6. v.41.* Arise O Lord into thy rest, thou and the Ark of thy strength; which too must it needs reflect as twere some beams of sanctity upon the place, reall or imaginary: Like as did the Ark, we find, by Davids mansion-house, *2 Chron. 8.v.11.* My wife, saith Solomon there, shall not dwell in the house of David King of Israel, because the place is holy, whereunto the Ark of the Lord hath come; If the placing of the Ark had that powerfull efficacie in it, (even when afterwards removed and gone) shall not the Almighties presence be much more efficacious to an hallowing the place of his especiall residence, or Symbolicall abode amidst his appointed Ordinances?

21. If

* Na⁹t̄ me⁹
No iſraeſt̄ es
dulwloſs
Ours.

21. If in returne to the premises * xesiards of some or all of them, it be said, God κύριος οὐκέτε is not tied to places; Behold, the heaven πάντα μὴ τὸν of heavens cannot containe him, 1 King. ποτὲ κόσμος 8. v.27. And upon this meere consideration have divers of the Heathen altogether declin'd the usage of such matterie Temples, Quippe non esse parietibus πάντας αὐτοὺς includendos Deos, quorum hic mundus εἰσὶ—Orig. νηῶν θυσίας Templum effet ac domus, Cic. de Leg. l. Contra Celso. 2. vid. Herodot. l. i. Strab. l. 19. &c. Not ^{l. 7.}

an unlike effect did the same opinion, (besides the restraint laid upon them by oppressing Tyranny) worke in some of the more Cautelously devout Christians at first, as may be probably gathered from the fore-named Authors, * Origen. * Minuc. um capere Arnob. Laftant. &c.

—Οὐ τίνεις μὴ ἀπόλετος ἀπαγνώσοιαιδούστε; ^{Cum homo laxius maneat—Mi-}
Kai βάπτιστος, ἵκανα λιθὸν ἐφεργυμάτα πορφύρα,

But, Therefore I will that men pray every where lifting up pure hands, saith S. Paul, * Sybill. O 1 Tim. 2. v. 8. Every where God he is present, and his presence can make a Temple any where, as the Princes personall residence doth a Court.

22. *Answ.* This latter Text (there to begin) is principally to be understood of private Prayer; So Mat.6.v.6. when thou prayest, saith Christ, enter into thy Closet, (the Closet of thine own heart, as Cassian. collat.9.c.35.) and when thou hast shug the door, &c. Our Saviour there further more particularly perstringeth the hypocriticall humour of the Pharisees, who did all for shew, and to be seen of men: A right usage of Temples, or other like solemne places he condemns not, but only their ostentation, and vain-glorious demeanour occasionally practised in such places.

23. For the former, Salomon makes the Objection, and hath withall given in an Answer to it, v.28, 29. ret have thou regard unto the prayer of thy servant, that thine eyes may be open towards this house; God he is present in such places, not by way of confinement: (So the Almighty dwelleth not in Temples made with hands, Act.7.v.48. It was the grosse conceit of certain of the Heathen (that) touching their Idol-Gods, whom and therefore for
more

more *sureties sake*, they usually kept fast, * *Cur sub*
 and * tied up, *Wisd.c.13. v. 15. Baruc. 6. validissimis*
v. 18.) but of a particular and more *grati-*
cious application, and in this sense is it *clavibus,*
Domus mea so stiled evermore, *mine house,* *ingentibus*
signanter, mine. *sub Claustris*
&c. Arnob.
advers. Gent.
L6.vid. Ori-

24. Nor yet is this to be understood *gen. nbi Su-*
 in any *appropriative* manner of *locution*, *præ; Cypr. ad*
 if we shall compare some such *places* *Demetr.*
 with other *consecrated* in a like sort. As
 that his being worshipped here, did pre- *Oros. His.*
 scribe against a performance of the like *l.6.c.11.*
 duty as well elsewhere, (which was the *Q. Curt.*
 errore our Saviour there rebuketh in the *de Tyriis.*
Samaritane woman concerning their wor- *l.5 & Plu-*
shipping of God in Mount Gerizim alone, &c. *tarch de cisd.*
Job.4. v.21. and an honour once peculi-
arly belonging to the Temple at Hieru-
*salem) but of some *eminenciall*, though*
(still) unconfined assistance.

25. Well then : The truth of the
 maine *position* laid downe at *beginning*
 holds still unshaken, and may so passe,
 yet with this *proviso* as before ; Be sure
 we impute not superstitiously any *ver-*
tue or efficacy to the place in or from it self,
(let

(let it be the groundlesse calumny of gain-sayers, that) That as the Temple formerly sacred by Gods owne particular appointment, and immediate institution, 1 King.9.v.3. did sanctifie the gold of the same, the Altar the gift upon it, Mat.23. v.18,19. So should the Church now be thought in any wise to adde more value or esteem to our petitions; we there commence before him ; But it is the lawfulness , convenience , the ancient usage of Churches I plead for, and no more.

26. And then further, so to make this discourse come round and close where it began : Be it considered, that as the Lord frequently in Scripture upbraids and grievously menaceth the defilers of his holy Temple, the place of his Throne, and the place of the soles of his feet, Ezek. 43.v.7. So least any should thinke of securing Themselves in the vaine imagination of an abolished Type, there are not wanting among us, men of speciall note , who have fastened a suitably harsh doome upon the prophe-
nation and abuse of ours ; Cer. è hæc
tanta

tanta est, saith reverend * Bucer, di- * De Regni
vini Numinis contemptio, ut eâ vel Christi. l.c.
sola meriti simus de terra exterminari : 10.

Were there no other impulsive reason
of Gods just vengeance against us,
yet were this alone enough to cause
our being rooted out of the Land of
the Living.

O F



Of Solemne
P R A Y E R S
In P U B L I K E.



*Uddain or extempore pray-
er in private licensure not,
where both thoughts and
words are left us more
at large, and God per-
chance requireth no such
solemne premeditation in our ordinary ad-
dresses unto him : But that it be used in
the publike service of him, made indeed as
it is, the only *Act* of performance wher-
with the men of our daies doe so in
Rostris se venditare, rather than a *Solemne set forme*, nay, *this excluded quite*;
I can by no meanes approve of, for these
ensuing Reasons.*

That

That manner of Prayer which Christ himselfe hath recommended to us ; The Saints both on Earth and in Heaven glorifie God with ; The Primitive Christians did generally practice , is surely to bee preferred in the publike service of him.

Arg. iiii.

But a set forme Christ himself hath recommended to us : The Saints both on Earth and in Heaven glorifie God with : The Primitive Christians did —

Ergo —

2. A set forme of Prayer Christ himself hath recommended to us —) First , by precept , Luke 11.v.2. when yee pray , say : It is ^{Aliter ora-} ^{re quam do-}
^{Agnes}, say yee * This , as well as thus ; verba & recitationem certam pra- ^{cum (Chris-}
^{scribit, saith Melanthon, Tract. de Inv- fatus) non igno-}
^{rata. & precat. Therewith heretofore, laet, sed}
^{namely with the Lords Prayey, (though}
^{now a daies so slighted and little set by;}
^{a neglect well deserving the revivall of}
 ^{sundry ancient Church-Canons, Constit. A-}
^{pist.l.7:c.20. Concil.Tol. 4.c.9. Et de orati-}
^{one dominica frequentanda,) usually be-}
^{it. Cyp.}

L

gan

Of solemn Prayers in publike. Qu.6.

gan they their publike service ; præmissæ Legitimæ & ordinariæ oratione Drminicæ quasi fundamento, jus est superstruendi—
 &c. saith Tertullian, ad Mar. c. and with it did they conclude the same , Aug. ep. 59. Qu.5. Then by example, Mat. 26. v. 39,42. And bee went away againe, and prayed the third time, saying the same words.

3. The Saints on earth and in heaven gloriſie—) Num. 6. v.23,24. c. 10. v.35, 36. coll. with Pſa. 68. v. 1. 2 Chron. 6. v. 41. 42. with Pſa. 132. v. 8,9,10. 2 Chron. 29. v. 30. c. 35. v. 25. Ezra 3. v. 10, 11. Dan. 9. v. 5. with 1 King. 8. v. 27. David his Psalmes throughout ; Here end the prayers of David the Son of Jesse, ad Caleem Psalimi 172. Particularly, vid. Pſa. 90. 92. 102. Rev. 4. v.8. c. 15. v. 3, 4. And they sing the song of Moses the servant of God, and the song of the Lamb, saying,—&c.

4. The Primitive Christians did generally practice—) For their manner of divine service what it was in their Συνάξεις or Solemne Assemblies, originally in or about

bout the Apostles times, it is hard to determine : Onely wee read of certaine *Hymnes* and *Lections* of *Scrip-*
ture then in use. *Phil. da vita Theoric.*
Plin. l. 10. Ep. 2. &c. Nor shall I
urge the *particular Formes of Prayer* both
before and after the *Communion*, men-
tioned in the *Apostolique Constitutions*,
l. 8. c. 14, 15, 16, 17, 18, 19, 20. &c.
Nor *Dionys.* the *Areapogite*, *Eccles. Hie-*
rarb. c. 3. & in Ep. ad Demophil. Mo-
nach. Nor yet further the *set Lyturgies*
ascribed to *Saint Marke*, *Saint*
James; some waies altered and otherwise
afterwards digested by *Saint Basil* and
Saint Chrysostome, as *Proclus* testifieth;
Bibliothec. Patrum, Tom. 3. They will
be ready I know to decry them all as
supposititious, it being the most usuall
Answer alwaies in difficult straites, and
nearest at hand; Though yet the lear-
ned *Causalbone* in his *exercitations upon*
Baronius Exercit. 14. c. 8. may seeme
somewhat of another opinion, with a
sunt, aut videntur at leastwise : and *Sca-*
liger, one as able as most men of his
time were, to discetne betwixt true and
counterfeit wares, without further min-

cing the matter, speakes of an ancient Liturgie he had lying by him, of Ignatius his composing, (for so so I understand him) de Emendat. Temp. l. 7.

* Λειτουργία
σεβασθοται,
Φαλανδία
παυσθοται
ἀρχηγωσις
ἢ γραφῶν
ἢ ἔισοδος
δίοσται.
*Hipolis. in
orat. de con-
summat.*
Mundi.
An. Cbrift.

220.

* Παρτὰ τὰ
ξει ποσῆ
σσεῖλομεν
κατὰ καίγε
τεταγμένες,
τὰς τε πρέσ-
βοράς καὶ λει-
τρηγίας ἐπι-
τελεῖδαι. --

5. But what say they then to Clemens Rom. (to begin with) in Ep. prim & ad Corinth : where he hath the word * Λειτουργία or Liturgie, over and againe ; which as it doth, if taken in gross, imply the whole Action of divine service, with all the integrating circumstances performable whether by Pagans or Christians : So principally evermore, (in the Christian Dialect) that of Prayer ; As they ministered to the Lord and fasted, Art. 13. v. 2.

Λειτουργότων, is the word : Then v. 3. And when they had fasted and prayed, &c. A set prescribed prayer, say I for Clemens: since as there in the same place, p. 52. and upon the same occasion he speaks of * set hours in praying, why also hee should not be understood, as having respect to set formes, it is hard to say.

6. To Justin Martyr, Apolog. 2^{dā}. ver. finem, The Father there plainly differenceth between the prayers of the Minister and

and people in common, and the prayers of the Minister alone; Αντίμεσθα κοινῷ πάρεστι εὐχαῖς, saith he, setting forth the peoples part: (*Micr. εἰς χοιρίδην δίνετιν*, as *Ignat. in Ep. ad Magnes*): Then Παυσομένων ἡμῶν τῆς εὐχῆς, ἀπός εἰς θύνος εἰς θύνος προσφέρεται, εἰς δὲ προσώπους εὐχὰς ὄμοιως, &c. The Minister he succeeds, and doth the whole.

7. To Tertullian in *l. de orat. c. 13.*
Songs etiam vocis subiectos esse oportet; quid enim referent isti qui clarissim adorant, *quam quod proximis obstrepat:* Much to a like purpose Cyprian treading in his Masters steps, as his manner is, though with some variation of phrase, *l. de orat. Dominic. n. 3.* Surely such a caution were altogether needless from either, where the people met together had naught to doe, but onely gape upon the Minister, and say *Amen* to his *Orisons*; But they were therefore those Απεπτήσεις οὐαὶσαι, *Macarius Homil. 6.* or *Corybantic loud clamours used in prayers*, they either of them censur'd, and for which the silly people thought they should bee sooner heard, than for the truth of their hearty and well tempered devotions.

8. Saint Ambrose further tells us of an Ecclesiastica Regula, a prescript Rule or forme they kept themselves unto in praying. *Ambros.* in *1 Tim. 2.* the like doth Prosper de vocat. *Gent. l. 1. c. 12.* *Doctrina hæc est Apostolicæ Regula, quæ Ecclesia Universalis imbuitur,* &c. and the Reason he gives is good and pat to our purpose. *Nè in diversum intellectum nostro evagemur Arbitrio :* It cannot bee some kinde of Directory they meant, a thing but of late invention : Rather they were those *precationes omnis Ecclesiae,* those Common and received prayers of the whole Church Saint Austin speaks of. *Ep. 59. 106. Ab Apostolis traditæ— atque in omni Ecclesiâ Catholica uniformiter celebrata.* *Gennad. Ecclesiast. Dogm. c. 43.*

9. *Audiat orantis populi consilens quis extra Ecclesiam vocem,* saith Saint Hilarie in *Psalm. 66.* Let the people, not the Minister lift up their voices with that contention of holy zeale, so as they without and passengers by, may bee able to beare them : The saying of a bare *A-men,* though never so strongly echoed forth,

forth, cannot be all he here insinuates: The word (*Orantis*) imports a great deal more, even their joynē concurrence in performance of the whole duty: Ἐν λαύδᾳ γὰρ ἐπὶ τῷ πλέον, ὅτοις οὐκονία, καὶ οὐκονία, as * *Chrysostome*, both hearts and tongues, * Ἐν λόγῳ you may imagine, did there haply conspire on all bands to the making up a full Consent, which yet cannot possibly be, save where men pray after a knowne and prescribed forme of words.

10. Certainly *Isid.Hispal.* l.i. de Offic. c.9. makes expresse mention of such prescribed forms, (*Eux̄ȳ iερόμων*, *Euseb.de vit. Conſt.l.4.c.17.*) as being of most ancient usage in Christian Congregations, and long before his time: *Utimur precibus*, saith he, *instar earum quas constituit Christus quasq; primū Graci cuperunt componere, &c.* and *Paul Diaconus Hisp. l. 11.* to shew the riteness of them about the Apostate Julians times telleth us of a devise of his for bringing the Pagan ceremonies to as neer a conformity, as possible he could, with the Christians their manner of Divine Service; *Itaque in Idolorum Templis fieri curavit sublellia, in-*

instituit, lectiones, — idem certas horarum & dierum preces: He ordained set hours or times of Prayer to be kept; yea, Eu-
xōrīs rūtus, adds Gr. Nazianzen, set forms
of Payer it self.

Orat. tertia
advers. Ital.

11. And since I am casually so far engaged in the pursuit of *Antiquity*, I could tell you of divers *passages* of our *Lyturgie* as was, exprestly and *avtouλεξι* to be found in them, and so from them conveyed downe by the helpfull hand of good *Authoritie* unto us; *Accipe que sint verba (consecrationis)* saith St. Am-

* Abrenuncias Diabolo & operibus ejus; Ab renuncio: Abrenuncias sacculo & voleo. Impar. &c.
Ambros. de Sacram.

I. I. c. 2. vid.
D. Arcopag.
do Eccles.

Hier.e.z.Cy-
ril.Myst.I.

—
—

breſe, De Satram. l. 4.c.5. Dicit sacerdos-
&c. and there setteth downe the words
before and after, much according to
those in ſe formerly with us; Selenne
eft, saith S. Hierome, Contra Luciferian:
in Lavacro post Trinitatis Confessionem in-
terrogare, credis in Santam Eccleſiam & cre-
dis remiſſionem peccatorum; And Tertullian
de Coron. Mil.c.3. Aquam adituri (Bap-
tiferij) conſtamur nos renunciare Diabo-
lo, & pompa, & Angelis ejus--&c. both of
which plainly exhibite forth our late
pullike* Forme of Baptisme; Gloria Pa-
tri, or the Doxologie, you have it in

Sazom. lib. 3. cap. 19. together with the ~~angustias~~, or following supplement in way of Reddition, *Sicut erat in principio, & nunc est, & semper erit--In saecula saeculorum, Irän. l. i.c. i.* or as Tertull. *Eis aioras, de Spectac. c. 25.*

12. *Gratias agimus Domino Deo nostro,*
we give thanks unto our Lord God: And then, *Dignum est, justum est, Aug. de Bono*
persever. c. 13. Sursum corda, lift up your
hearts, with the Responsorie, Habemus ad
Deum, Id. Ep. 156. Cyril. Mistag. 5.
Dominus vobiscum, the Lord be with you;
Whereupon straight, Et cum Spiritu tuo,
Chrysost. in Homil. 1^{ma}. de Stâ. Pentecoste;
Id. Pelus. l. 1. Ep. 122. Per Dominum no-
strum Jesum Christum, through Jesus Christ
our Lord, an accessorie close to most of our
prayers, you have it in Ambrose de Sacram:
l. 6. c. 5, with many more of the like
straine, Const. Apostol. l. 2. c. l. 7. c. 48, 49.
&c. bespeaking the reverend usage of
Antiquity,

13. If any shall interpose here, and say, that these are but fragments or broken pieces; Right: Yet do they bespeak some

Qu.6. Of solemn Prayers in publike.

some intire body, of which they are thus the remaining pieces; The fragments of *Lucilius*, *Ennius*, *Pacuvius*, &c. upon such or such an Argument prove manifestly enough the compleat fabrick of such a Poem as was, though now long since utterly lost, and perished in the deluge of aldevouring time: And under the same Fate of oblivion we may easily conjecture, have those ancient Church Lycurgies suffered, there being naught left of them, but certaine scraps or bits here or there to be found among the Monuments of other writings.

14. After all, I might, if I pleas'd, subjoyne the attesting suffrage of divers Counells, *Concil. Laod. c. 18, 19. Carthag. c. 23. Afric. c. 70. Milevit. c. 12. &c.* But it shall suffice onely to have pointed to them: At a word, so far were they from approving of extemporie prayer in the Church, that they inhibited it (some of them) by express Decrees fram'd occassionaly to this very purpose.

*That manner of Prayer which maketh
most for Gods honour, more feelingly
affeels*

affects the people with holy zeale in their service of him, is to be preferred in the publike worship of God.

But a prescribd set forme of Prayer, makes most for Gods honour, more feelingly affects the people with holy zeale, &c.

Ergo —————

15. A set form of Prayer makes most for Gods honour —) Reas. Because done with greater solemnity, and solemnity now is a maine piece of his outward worship: O worship the Lord, saith he, in the beauty of holiness, Psal.29.v.2. They have seen thy goings O God, even the goings of God my King in the sanctuary: The singers go before, the — Psal.68.v.24,25.

16. More feelingly affects the people with —) 1. Because of their more sensible concurrence, and bearing part there. 2. By vertue of the speciall weight and Authority the Church stamps upon it, as hers, far above that which any private Spirit can afford the sudden issue of his owne braine, though ne're so pithie and effectuall.

Prayer

3^{me}.

Prayer that binders and abates the intentnesse of our devotions in our putting them up unto God, both in the Petitioner and Hearer also, is not to be used in the solemn worship of God.

But extemporie Prayer binders and abates the intentness of our devotion both in—

Ergo—

17. Extempore prayers binders and abates the intentness of—) For that * two disperrate faculties of the soul, such as the will and understanding are, cannot at once be so strongly carried on, or so firmly fixt upon the object whate're; So for those sensitive inferiour powers, the eye and ears if at any time busied and employ'd together; whilst the understanding then is in labour of the matter which we are to deliver, or of but apprehending rightly what is delivered by another, the will necessarily flagges and remits much of her wonted intentness; Διοῖ γὰς συντατλούσαντο εἰς, ἀνὴρ οὐκέπειτο τὸν θεόν δύναμιν τείνειν, Longin. Πειριγ. c. 13.

c. 17.

Prayer

Prayer which may 1. justly argue the Petitioner of somewhat too much boldness with the Almighty, 2. occasioneth divers Solacismes and vaine Tautologies, and 3. by means whereof we present God at no hand with the best and ablest of our endeavours, is not to be used in the pullike service of him.

4thm.

But extemporary or sudden Prayer may 1. justly argue the Petitioner of too much--2. occasioneth divers Solacismes and vaine Tautologies, and 3. by means thereof we present God at no hand(as we ought)with the best--

Ergo —

18. Sudden or extemporie prayer may justly argue the Petitioner of--) Keep thy **Qui apud* foot when thou goest into the house of God-- *Imperato-*
*Be not * rash with thy mouth, and let not rem P.R.di-*
thy, &c. Eccles. 5.v.1,2. and the Reason fol- *cis extempo-*
lhweth; For God is in heaven, and thou re, quantum
upon earth; as much as to say, He is a *fis, non sen-*
God of transcendent majesty, far above *tit Imperi-*
man, as far, yea, farther then the heavens *um, Parwyer.*

19.Oc-

19. Occasioneth divers Solacisms and vain Tautologies--.) This our Saviour sharply rebuketh in the hypocriticall Pharisees, Mat.6.v.7. But what then? Take with you words, saith the Prophet Hosea, and turn unto the Lord, saying, Hos.14.v.2. Again, I will pray with the spirit; and I will pray with the understanding, is S.Pauls resolution, 1 Cor.14. which yet many times to speake truth, these men scarcely do:

20. And by means thereof we present God at no hand as we ought, with the best and--) For that I suppose none among them so well gifted or ready in the performance of this duty, but that upon deliberation they may possibly mend their pace, somewhat better their conceptions either for the matter or method of them, (for trialls sake let their expressions be taken up immediately falling from them, and presented to their more serious view, themselves, I dare say, will acknowledge as much) And what else do they then by such unpremeditate extemporary effusions, but as the Prophet Malachy speaks, c.1.v.8. offer unto God the lame,

the

Of solemn Prayers in publike. Qu.6. 132
the sicke, as 'twere the refuse of their
devotions.

Where the true and warrantable sole
cause of some duty is ceased, the duty
it selfe ought of right to cease, and
not to be continued in the Church.

But an extraordinary assistance of
Gods Spirit, 1 Cor. 12. v.4,5. the
true and warrantable sole cause of u-
sing extemporary prayer, (by the Apo-
stles and others then I mean it, if so
they did) is now ceased.

Ergo—

21. An extraordinary assistance of Gods
Spirit, (in this kind) is now ceased)
Tongues and Prophecies, with operations
of great works, we know are ceas'd: And
why, I pray , should an extraordinary
assistance of Gods Spirit in this particu-
lar be imagined to continue more than
those other, all being as beads hung up-
on the same string, supernaturall endow-
ments of the self-same spirit.

22. Neither yet further (which they
might do well to observe) find we at all
any

5^{um.}
* Aua yag
td ai'lior xj. &
ai'rior, xj. a-
nuatliu'idey
et, Arif.

Of solemn Prayers in publike. Qu.6.
any such *xdeioua luxēi* there reckoned up
among the rest; Haply the Spirit fore-
saw the ill use men would in time be apt
to make of such a pretence for their
groundless *Enthusiasmes*; For even and
so did the *Euchitists* afterwards, (a cer-
taine sort of * *Hereticks*) & for this very
cause termed thereupon *Enthusiasts* in a
γένερος Εὐχέλων, Synonimous phrase of appellation; It
is true, *Chrysostome* in his *Commentary upon*, *Codren.* on the place, makes some mention of the
Hist. n. 113. fatesaid *xdeioua* or gift of prayer! Be it
so, yet is it, I say, now long since ceased;
It was at most but *161.* (as he speaks) on-
ly for the time then, not derivable to en-
suing generations.

23. Concerning that place of the *Spi-*
rits helping our infirmities, and making in-
tercession for us, Rom. 8.v.26. much insisted
on in the present Argument, it is special-
ly, if not solely, to be understood of an
effacious secret concurrence the *Spirit* oft-
times graciously affords us, by directing
our thoughts in the things we are to pray
for, and withall quickning and enlivening
our desires in a right performance of the
whole *Duty*; (and this is it doubtlesse
the

the Apostle calleth a *praying in the Spirit*, Eph.6.v.18. Iud. v.20.) not any notable help proceeding from it in our outward expressions; *Groanings* that could not be uttered, be the only *externall effects* we meet with there recorded.

24. What they presume further of the Spirits assistance here, is at most (ordinarily) but the blessing of Gods Spirit upon our preceding endeavours: And truly I see not otherwise how the same *Spirit* which furnisheth them, as they pretend, with such *extraordinary abilities* in the work of *Prayer*, should not be also as *extraordinarily assistant* to them in the duty of *preaching*, (thus Act.2.v.4. 14.) of *disputing*, (Act.6.v.9,10.) which nevertheless for the one commonly they do not, and for the other they dare not lay claim unto.

25. But they will say perchance; This is at least a *confining* of the *Spirit*, *strying it up to words and phrases*; Answe. So by a like Reason shall the *Hearers* be *always* as being *limited and restrain'd* in their attentions to the *speakers discourse*,

so shall the Preacher his own spirit be in the very utterance or elocution of what he hath conceived, and before the Spirit is as free in the Act of premeditation, as in that of sudden conception.

26. With the Penmen of sacred Writ it was so, who spake (saith the Text) as they were moved by the Holy Ghost, 2 Pet.

* Hieron.

Proem. in

Ium. Com.

ment.

Suprà Isa. Origen.

Contr. Cels.

l. 7.

* Duo gene-

ravaticim-

andisunt,

aut simplex

ut Heleni,

aut per fu-

rorem, ut Sy-

billa, &c.

Serv. in

Virg. Aen. 3.

In sanum

vatem aspi-

cior, &c.

i. v. 21. howbeit upon some fore-going

premeditation still, I suppose, not as men

(like to the * Sibyls of old, and other En-

thusiasts among the Heathen) not know-

ing, it may be, what Themselves deliver-

red; But the Spirits of the Prophets are

subject to the Prophets, 1 Cor. 14. v. 32.

Only are their roaving fancies then a lit-

tle straightned hereby, (a quenching of

the Spirit are they pleas'd to call it) and

they depriv'd the liberty of their ex-

tempory effusions, it being the only qual-

ity of magnetick force wherewith they

strangely effect, (Mirè ad pullatum cir-

culum hæc) and draw the astonished sim-

pler sort of people after them.

et
ad beninem.

That manner of Prayer which be-
speaks

speaks no unusuall wit or learning, nor yet any extraordinary gift of the Spirit in the contrivers, is not over-greatly to be valued for the performance of it.

But extempore or conceived prayer bespeaks no unusuall wit or learning, nor yet any extraordinary &c.

Ergo—

27. Extempory Prayer bespeaks no unusuall wit or learning—) An illiterate undisiplin'd Artizan can doe as much, yea, and ordinarily doth it; Neither was *Lucilius* forsooth, any whit therefore the better Poet for his * facile and extempory veine in versifying,

* *Extemporialis garrulitas, nec expectata cogitatio, & rix surgendi mota, circu-latoria verè jactationis est, Quintil. Infis. l. 2.*

—*Qui stans pede in uno,
Ut magnum, versus distabat sæpe ducentos.*

Whereas an *Homer* or grave *Maro* commonly require some larger respite of time to the mature production of their labours.

28. Nor yet any extraordinary gift of the Spirit-) That fancy hath been confu-

ted already: But it bespeaks them only a greater measure of audacity in them, improved and confirm'd by practise: Joyne to these two what followeth most an end, a *voluble easier delivery* of such their (too often) raw conceptions, (* *Toluis loquentiam*, you may fitly terme it, πόταμον δὲ ἀπέχειν εὐημάτων, as the Poet, *biliter loqui*, Ἐπιφυλλίδας, σωμάτων, χειρίσθων μητῶν, Max.Tyr. *Dissert.15.*) wherewith they dare to present the *Almighty*, which yet learneder and more judicious men dare not, and it is a done businesse.

* *Grat. A-*
etio.

39. So then; lay but the premised reasons together, and the * *Loci Honor* (the *Church* I mean) & *venexabilis pa-*
vor, to use *Ausonius* his termes, if added thereunto, might justly serve to represso the *boldness* of some from venting there their *unpremeditate* and *abor-*
tive conceptions; The place and meeting both are *solemne*, let not the *manner* of our *performances* be unsutable: At a word, let us not so demean our selves in a carelesse way of *Ostentation*, as that we seem forgetfull either of *God*, in whose presence we stand, or of the *As-*
sembly

sembly before whom we expose our en-
deavours.

30. A set Lyturgicall * Forme of Pray- ^{* Quod ad}
er in pullike (so to drive to an issue) is ^{formulam} precum &
the thing in truth, I aime at; And such rituum Ec-
an one we had not long agoe, could men cleasifico-
but have contented Themselves, and rum spe-
were not altogether given to Novelties ^{etiam, valde}
and changes, thinking that evermore best, ^{probous illa}
which is newest: And till such time some ^{extet, à qua}
like Forme or other shall be againe re- ^{pastoribus}
stor'd, whereby the hearts and tongues of ^{disscedere in}
people met together, be able more per- ^{functione}
fectly to joyne in the performance of ho- ^{non licet,}
tiam us con-
ly Duties, besides other maine inconveni- ^{sularur. &c.}
encies thence arising, God is like, for all ^{Calvin. in Ep.}
I know, to want much of the substance ^{ad Protest.}
and glory both in his outward worship due ^{Anglia.}
unto him.



OF THE
ELECTION
OF
MINISTERS.

**Cn. Domitius Trib.
pleb. legem
ratulit, ut Sac-
cerdotes
quos anteas
Collega sus-
ficiabant, po-
pulus crea-
ret. Pater-
cul.*



Here is a certainte Rule of the Law, true in some sense, if truly understood: *Quod omnium interest ab omnibus debet approbari;* that which merely concernes all, ought to receive allowance from all: The plausibleness of this saying hath so wrought with many of the Lay condition, as to desire to Themselves, * *Lege Domitiâ*, as twere newly reviv'd, the choice of their Parochiall Pastors in their severall Congregations.

2. What the *Custome* may have been in elder times of the *Church*, by sufferance or otherwise: how for a while constantly practis'd (bee it confessed) and upon what considerations at length broken off; chiefly for avoiding of strifes and debates, (as Zonaras relates, *Supra* 12. & 13. *Can. Concil. Laodic.* Τὸ παραδίδει δῆμος &c.—) incident to such kindes of popular *Elections*, I stand not to enquire; but that it hath not been so *ab initio*, nor yet ought to be, I conclude it from these ensuing *Reasons*:

As the choice of Priests was under the Law, so most likely in sundry respects, (and in this particularly among the rest,) ought the choice of Ministers to be now in times of the Gospel:

Argum. I.

But the Priests under the Law were not chosen by the People.—

Ergo—

3. Priests unde the Law were not chosen by the— Saint Paul to the Hebr. c.5. v.4. laies downe the ground of the former proposition; No man, saith he, taketh this

honour unto himselfe, but he who is called of God, as was Aaron ; where by Aaron you are to understand, not Aaron in his owne person singly, but the whole Priesthood, (then, and still ever since upon a continuation of the selfe same reason yeelded, v. i. That they might be for men in things appertaining to God) in their subordinate and severall Stations.

4. Now that the Priesthood of Aaron and his sonnes in their different rankes, was not of the Peoples choice, see Exod. 28; v. i. It is an ~~act~~ of Gods there by the hand of Moses : And take thou unto thee Aaron thy brother and his sonnes with him from among the children of Israel, that they may Minister unto me in the Priests office, &c. So for their Consecration or ordaining afterwards, Levit. 8. v. 6,7. where the people they stand by, as assembled and gathered together for solemnities sake, but art nought towards a performance of the whole businesse : Afterwards againe upon Aarons decease, Num. 20. v. 18. doth Moses alone without any *suffrage of the people substitute Eleazar into the office of Priesthood in his Fathers room.

5. True

* *Defuncto
Pontifice,
Max. alias
eligebatur
non a populo,
sed ab ipsis
Pontif. &c.
Pomp. Let.
de Sacerd.
p. 10.*

5. True it is, the people at Consecration of the Levites, Num. 8. v. 10. put their hands upon the Levites heads; But it was done onely, as appeares, v. 12. in token of their being presented to Gods service in stead or lieu of their brethren, (For they are wholly given unto me, saith God there, from among the children of Israel in stead of such as open every wombe, even in stead of the first borne of the children of Israel have I taken them unto me.) No paterne (this) of imitation to the people in choice of their Pastors.

What the Apostles did (ordinarily)
practice in the mannage of Church-affaires by Themselves, and without concurrence of the people, that belongs to their successors still to do by warrant from their example.

2nd.

But choice of Ministers the Apostles (ordinarily) did practice of themselves without—

Ergo—

6. Choice of Ministers, the Apostles did (ordinarily) practice by Themselves.—)
Ordi-

Ordinarily, or modo ordinario, I inserted to forestall an evasion as might be made, of some pretended extraordinary proceedings here used by vertue of Apostolicall priviledge, which nevertheless if they shall stand to urge, *Affirmantis est probare*, it resteth on their hands to make it good; But that this was their practice, see *Act. 14. v. 23.*

7. And when they had ordained them Elders in the Church—) *χυρωτην* is the word, which as it is a translatisious phrase of speech, *Ἄριξασθεν*, borrowed from an ancient Greeke custome of stretching forth the hand in a voting or voicing of businesse, applyed to God himself touching his fore-eternall choice of the Apostles to be witnesses of the Gospel, *Act. 10. v. 41.* where it cannot possibly be taken in its native sense, as it denotes a choosing by suffrage, no more than *κατατησθαι* in the Election of Mathias by Lot, *Act. 1. v. 26.* *Καὶ ἔδωσεν κλήρον*, they gave forth their Lots, and the Lot fell upon Mathias, *Καὶ συντάχθησεν*, he was numbered with the eleven, (For that thus too among the Heathen were their Priests and Magistrates eligi-

ble by * *Lots*, as well as by voices, the ^{Herodot.}
Priests especially, saith Aristotle, *Pol. I.4. l.3. c.83.*
c. 15.) ^{Demosth.}

Contra.

8. So it signifieth not simply an *Imposition* ^{Near.}
or laying on of hands: That the A- ^{Aeschbin. in}
postle commonly expresseth in other ^{orat. contra}
termes of *Xειροδοσία*, *ἱτησίς* ἢ *χειρῶν*, *Act. Ctesiphont.*
6. v. 6. 1 Tim. 4 v. 14. 2 Tim. 1. v. 1. ^{Tacit. An-}
(Although neither am I ignorant of the ^{nal. I. I. c. II.}
promiscuous use of the words elsewhere, &c. ^{L.13.c.6.}
both then, *Act. 13. v. 3. Coll. with 2 Cor.*
8. *v. 19.* and afterwards, *Just. Martyr,*
Resp. ad Orthodox. 14. *Chrysost. in 1 Tim.*
4. v. 14. Concil. Chalced. c. 6. Antiochen.
c. 17. vid. Balsom in Concil. Laod. c. 5.
Zonar. in Conc. Nic. c. 14. And thus
χηροτόνος here perchance for *χειροτενής*, by
a *Customary Enallage* of the termes, as I
might, if I listed, plead.)

9. But it bespeaks then haply the
whole compound act consisting of both *Elec-*
tion and *Ordination* together: the same
with *Kαθισάναι*, *Tit 1.v. 5.* generally to
order or appoint, whether by suffrage or
without, and so frequently used in *Clas-*
sique Writers, (even coetaneous with our
Saint

Saint Luke here, or before him,) as learned Mr Selden hath by most pregnant instances, at large prov'd it to my hand; *De Synedr. l. i. c. 14.*

10. An *All* all along in *Scripture* (πάντας or principally I will not say, since that's not denied on either side) but wholly the solely ascribed to the chief *Pastours* of *and Church*, as particularly for *Act. 14.* will easily appeare, if wee consider but the *Context* or *grammaticall Syntaxis* of the words; *And when they had ordained them Elders, &c.* What they? They, who came from *Derbe*, v. 20. Returned thence to *Lystra, Iconium, Antioch*, v. 21. and these were none other save *Paul and Barnabas*, v. 20. No mention here, or but the least intimation, of the peoples joyn't Concurrence in the *Action*.

11. *Repl.* But howbeit say they, wee find of their concurrence in the choice of *Mathias*, *Act. 1.v.23.* of the seven *Deacons*, *Act. 6. v. 3.* *Answ.* For the first, (*And they appointed two,*) the words may well relate to the *Apostles* onely among the whole number of the *Disciples* there assem-

assembled: Otherwise should the *women* also, who were of the number 100, v. 14. have had an *hand* and *share* in the busi-
nesse; Nor was the *Action* altogether
exemplary, will *Themselves* say; Else why
do they not continue their *Elections* by
lots still?

11. For the second or the *Election* of
the seven, (to say nothing of the *meanness*
of the *Office*, if set in compare, it being
the lowest in the *scale* of *sacred Orders*,
and as then employed *chiefly* about the
serving of Tables,) the Apostles it may
be, did somewhat *abate* of their just *Au-*
thority, upon *speciall reason* given, v. 2.
besides others *insinuated*, v. 1. namely of
gratifying the *people*, and withall of *de-*
clining a suspicion, Της φιλαργυρίας καὶ φιλο-
τεγγυωσίνε in *Themselves*.

12. At most the *people* either where,
for ought can be evinced out of the
Text, καὶ ἴσνεις δύο, in the *former*, (yet 'tis
God who is said to have made the *choice*
there, v. 24.) and οὐς ἴσνεις, in the *latter*,
(the twelve who *elected* here) concurr'd
not as *Electors* truly, but by way of
propoſall

* *Episcopus sine concilio clericorum non ordinet, ita ut Civitatis Conniveniam & testimonium quarat; Concil. Carth. 4. c. 22. Observatus à populis, electus à Sacerdotibus, &c. Ambros. de Archol. l. 3. Ep. 22. vid.*

Leon. Ep. 89. c. 4. 5. Ep. 93. c. 1. &c.

where the people have no competent meet judgement in affaires, there they ought not (of right) to be admitted as determiners, or to have a decisive voice.

But in the choice of Ministers, as to requisite and fitting parts, the people have no competent meet judgement, &c.

Ergo —

13. In the choice of Ministers the people have no competent meet judgement—.) The Apostle Tit. 1. sets downe the parts requir'd in a Minister to a very high pitch: That he may be able, saith he, by sound doctrine to exhort and convince the gain-sayers, v. 9. And, who is sufficient for these things? 2 Cor. 2. v. 16. Now how may your Literarum prophani, your Mechanick

chanick or meer Rurall persons do to be able to discerne of such sublime, yet with all needfull excellencies, or be any ways thought Legales homines for such a triall; with me, saith S.Paul, writing to the Corinthians, 1 Cor.4.v.3. it is a very small matter that I should be judged of you: He takes it, it may seem, as a kind of disparagement to his Function, they should but offer it.

* Ιχνεύθη
χρόνοις, ἡ
οὐχὶ δὲ τοῦτο.
γνῶμαι Μα-
ροπίτη.

Judicium* vulgi in falso, imbecillaq; mens est, Stultis placent stultis; Palingen.

14. It is true, I know what some have observ'd of the peoples sagacity in liking or disliking, how that * Singulis judiciorum est, omnibus plurimum, they may seem to have some notable perspicacious insight, if taken in the bulk and together, who have little or none apart, and the 'οι τοι mentioned, 1 Cor.4.v.29. Let the Prophets speak two or three, and let others judge, are perchance the people there; Notwithstanding this is only a judgment seated, as 'twere, in the ear, it pierceth not to a discovery of those more hidden parts of learning and deep knowledge,

* Plin. Ep. Mirabile est cum plurimum in faciendo interdictum & rudem, quam non multum differant in iudicio, Cic. de Orat. l.3.

Of the Election of Ministers. Qu. 7.
ledge, yet still necessary, and here requir'd
by the Apostle.

15. That *testimoniall concurrence* then
we a little before granted the people,
was at most, but as to the *life and man-*
ners of the person: Such an one he must
have the good report of all men, I Tim. 3.
v.7. be, *Ariyanus*, v.2. *Ariyanus*, Tit. 1.
v.6. And so may the *Councells* and *Fa-*
thers, most of them perchance, where
speaking ought in the point, be, if right-
ly understood; St. Cyprians *testimony* a-
mong the rest, here chiefly objected, in-
forceth no more; *Sacerdos*, saith he,
plebe presentes sub omnium oculis deliga-
tur, Ep. 68. And why? *Ut detegantur*
malorum crimina, vel bonorum merita pre-
dicentur, as it there followeth; Againe,
Episcopus *deligatur* *plebe* *presente*, *qua* *sing*-
ulorum vitam plenissime novit, & *unius-*
cuiusq; adum de ejus conversatione cogno-
vit, It is the *life and conversation* only of
the *party elected* he still speaks of, as sub-
ject to the *peoples cognizance*.

16. Nay, (so to retort the *Father* back
upon them, and withall a little to en-
large

large the bounds of our plea) did not the said Cyprian himselfe with his Colleagues of the Clergy alone, elect Aurelius and Celerinus into the Office of *Lectorship* in the Church, Ep.33,34. make choice of Numidicus to be Presbyter, Ep.35. the populace either where; not being at all till afterwards, so much as acquainted with the businesse; Thus too for Bishops, even as high as the Apostles times, Nam & Alexandriae à Marco Evangelista usq;

Presbyteri semper unum ex se electum in ex- * Ubi val-
celsiori gradu Collocatum, Episcopum nem- isset vel Re-
nata, &c. saith their old friend S. Hieronm, ctores Pro-
whereby appears plainly the power at vincis vel
leastwise of the Clergy in such Electi- prepositos
ons, and what they might have done of dare, nomina
Themselves, if so they had pleased; But corum propo-
I shall not much stick upon this: A Te- nebar, dicens
stimonial concurrence here in manner a- grave esse
love said I can willingly beteem the peo- quā id
ple, may that suffice, and they rest satis- Christians &
fied with the Concession; And thus now in predican-
we may observe it to have been rise e- dis Sacerdo-
nough in the Church anciently, by the dibus qui or-
Romanes borrowing it thence, which they dinandi sunt,
did, in the choice of their Provinciall non fieri in
*Magistrates, Lamprid. in vita * Alexandr. Provincia*
Rectoribus--

Severi. as likewise was it in effect continued, no wayes interrupted, (but by neglect of the people Themselves) still in ours; vid. Formul. Prec. Commun. in Ordinat. Ministr.

4^{thm.}

That which occasioneth division, and most likely ends in a factions determination, is not convenient for the state of Christ's Church.

But choice of Ministers by the people, occasioneth division, and most likely ends in—

Ergo—

17. Choice of Ministers by the people occasioneth division, and most likely ends in—) The reason is, because being many they will scarcely agree, and for that, as before, they want judgement, they will be apt to place their Votes in the hands of some few more sagacious and active than the rest, (those Grandees of the Confessory) be led on by them, as resting blindly or factiously on their precedent suffrage; And thus the supposed popular Election, when all's done, ends upon the matter in an Oligarchicall.

18. Not

18. Not so in the choice of the Civill Magistrate (although there too, *ut sed sit major pars vincit meliorem*, the greater part is not always the best) where the people upon meere prudentiall principles of understanding, are able without more adoe to judge of a meet and needfull sufficiency in the party, and so follow, if they please, without swerving aside, the Dictates of their owne particular judgements.

Sheep may not in congruitie make choice of their Shepheard, or the blind of their Overseers.

5^{um.}

But the people are as Sheep and blind (comparatively) the Ministers are their Pastors, Overseers.

Ergo —

19. *The people are as Sheep and blind — Sheep, Ioh.21.v.16,17. Blinde, Mat.15.v.14. Rom.2.v.19,20. Tuqñoriles id inveniuntur, saith Gr.N.* If any shall object against the force of the Argument, as grounded at best upon a Typicall and meere figurative phrase of speech; Ans.

N 2

They

* Οἱ τοῦτοι τον (πρεσβύτερον) ἐν ἀρχούσιν διαφέρειν, οὐτον οἱ ποιμήνες τῶν προκείλων, ταῖς μηδὲν εἴπων. *Ibid.*
Petav. I. 3.
Ep. 216.

They say right, where the *Trope* and the Thing implied thereby, hold not *mutuall* and *meete correspondence* in the main reason of *Analogie* or *similitude* on which the *Trope* is founded, as yet * here apparently they doe, the peoples usuall gresse ignorance, and their heedless simplicity subministring just occasion to the usage of such figurative locations.

20 But most full to our purpose in all respects is that of the *Apostle*, *Act. 20. v. 28.* *Take heed therefore unto your selves, and to the Flock over which the Lord hath made you overseers; First, the People are at best) for the most part) but a simpler sort of men, a Flock: Secondly, blind; wanting the needfull help of Overseers: Then it followeth, Over which the Lord hath made you to: The Lord, not the People: the Lord as then acting singularly in and by the *Apostles*; and accordingly have They in all likelihood bequeathed an answerably peculiar right or interest in the choice of fitting *Ministers*, to their successors after them.*

That

That which creates too straite a dependancy of the Minister upon the people, is not expedient or fitting in a wisely ordered Church.

But popular Election creates too straite a dependency of the Minister upon —

Ergo —

25. Popular Election creates too straite a dependency of the Minister upon —) Some effects depend upon their causes in fieri onely, and some in fieri & in facto esse, both in the making and conservation of them, in which latter rank the Ministers Vocation must needs be, if so popular Elections might take place.

26. But then for the Major proposition; Dependance of necessity produceth consequently a certaine observance: Observance will be apt evermore to warp and wry the Ministers Doctrine to the Peoples irregular fancy: They must teach placentia or nothing; And so a primo ad ultimum, according to that of the Prophet Jeremy, Ch. 5. v. 31. The Prophets pro-

Of the Election of Ministers. Qu. 7.
pheſie falſely, and the priеts beare rule by
their meаns, & my people love to have it ſo.)

26. Were the premiſed Reasons weighed
as they ought, in the ballance of true judgment,
They of the Laity perchance
would not be ſo forward to goe beyond
their laſt, or to meddle in matters where-
in they have no approved right, (neither
* Legal, nor * Cūſtomary, with us) and leſſ
ability for a meet performance : Obſerve
them, faith the Apostle, (i.e. the Mi-
nisters, Heb. 13. v. 13. coll. with v. 7.)
who haue the Rule over you ; Nothing of
choice here, or of the peoples ſetting them
up, and ſo investing them with ſuch Rule.

* Mn̄ τοῖς
δχλοις ιπν-
τεῖται τὰς
καλογάς πο-
νῆσθε με-
λοντων κα-
θισαδεῖτε
ιεροσύνην.
Conc. Laod.
c. 13. vid.
Conf. Apoſt.
I. 8. c. 16.
* Electio
nem Abba-
tum & pre-
ſulum, tem-
pore Anglo-
rum, penē
Clericos &
Monachos
erat. Mals-
bur. de Gest.
Pontif. l. 3.

27. Shortly, Elections in all kindeſ
then doe best, when as the Suffragans are
men of competent judgement, and bring
with them to the ſcrutiny, as well ſkil-
fully diſcerning heads, as upright and well
diſpoſed Conſciences. And the rather
needs there good advice and care of the
Church taken herein, in as much as Saint
Paul hath long ſince Propheticallly as
twere, and truly, foretold the likely iſſue
of ſuch Popular Elections, 2. Tim. 4.v.3.4.

The

The time will come, saith he, when they will not indure sound doctirnes, but after their owne lusts shall they heape to themselves teachers having itching eares.

And they shall turne away their eares from the truth, and shall be turned unto Fables.

28. For and hence (alas) to say no more of it, your Congregationall New-Moulded Assemblies of late start up among us : whilst men following their private, though misguided fancies, had rather have Teachers over them of their owne factious choosing, whomsoere and howsoere constituted,

—*Undique ad illos.*

Conveniunt, than persons, solemnly ordained after the due and usuall manner, and so put as Candles upon their proper Candlesticks, thence giving light to the whole room or determinate precincts of the Parish they are seated in.



OF THE
MAINTENANCE
O F
MINISTERS.



He Quota or set portion in way of *Decimation*; I meddle not with: That hath been often and againe debated, *Usque ad Nauseam*: Some insisting on the *Law of Tythes*, as *Ceremoniall*, and some as *Judiciale*, and some more probably then either upon an *equity* in *reason* drawne from both; yet still as it was said of the *Milesians*, (If I misremember not) *Sciunt reple facere Milesii, sed tamen nolint*; So here men know well enough what's to be done in this case,

case, but they will not do it; My purpose at present only is to preſte the *Boun-ty*, together with the *establiſh't certainty* of *Ministeriall Allowance* in a middle way betwixt *Decimation* and pure *Almess*, and this I make good (in the *Hypothesis*, and no further) according to my *Proposall*, by these ensuing Reasons.

The Priests under the Law were thought worthy to have liberall large allowance made them in the service of God.

Arg. 1st.

Ministers of the Gospell are as worthy, as the Priests under the Law.

Ergo —

2. *The Priests under the Law had a liberall large allowance* —) The force of the Argument depends mainly on that of the Apostle, 1 Cor. 9. where he compareth as to this particular, the *Ministry* of the *Gospell* with the *Priesthood* of the *Law*: *εἰνὸς κυριοὶ δλαζεῖν*, Even so hath the Lord ordained, that they who preach the *Gospell*, should live of the *Gospell*, v. 14. Now touching the largenesse of Allowance made to the *Priests* there, it is easie to gather thus.

3. We

3. We find the people of *Israel* divided into twelve Tribes, the Tribe of *Levi* not conhumred with them, which by comparing *Numb.* 1. v. 46. with c. 3. v. 39. exceeded not much the sixtieth part of the whole *Congregation*; This single *Tribes* nevertheless was by Gods appointment to receive towards their maintenance the tenth of increase from the other twelve; Besides their *Cities*, first-fruits and offerings; over and above allotted them; which being all put together, what an exceeding liberall proportion of allowance must the whole needs amount to? Ως καὶ ἀποειλατον τῷ ισραὴλ ἕκατη μεντασίας ἐγίνετο εποειλατον δοκεῖν εἶναι, &c. *Phil. in l. de Præm. Sacerdotal.* so as the *Priests*, saith he, the meanest of them abounded with all store and plenty of provisions.

4. Nor might any then, or now may, upon due examination have just cause to repine thereat, or beare an evill eye; God he is *Lord of all*: *The earth is his, and all that therein is*, saith holy *David*; And what he may please to allow there-
of

of in how great proportion soe're to his more immediate Servants or Ministers, people should by right account it as given of his owne, not taken from them, and with all thankfulnessse accept of the remainder; For as the foresaid * Philo * *Philo ubi* gives the reason, Ταῦτα τὸ μηδένα ὡς διδόναι. *Suprad.*
 Ταῦτα διδίζεντι τοῖς λαυτάροις, εἰσενευταὶ οἱ Θεοὶ^{ταῖς} ἀπαρχαῖς εἰς τὸ ιερόν ποιῶσι, καὶ τοῦτο τὰς ιερέας λαυτάρους; Therefore did the people bring their oblations (first) into the Sanctuary, that the Priests might thence receive them, as twere more immediately from the Al-mighties hand.

That which heartneth and incou-
rageth the Ministers in a due perfor-
mance of their dutie, is to be yeelded
and given unto them.

2^{dum.}

But a liberall large proportion of
maintenance heartneth and incouar-
geth—

Ergo—

5. A liberall large proportion of Main-
tenance heartneth and incouageth—) This
is the very reason given by good Hezechi-
as, 2 Chron.41. of his so diligent provi-
ding

ding for the Priests and Levites, that they might be encouraged in the Law of the Lord: And for want of such fitting encouragement, we find the Levites and Singers to have deserted their places,
Nehem.13.v.10.

* *Martialis.*

* *In Sterili Campo nolunt juga ferre
juvenci,
Pingue solum lassat, sed juvat ipse la-
bor.*

6. For why? men they are as wel as others, and whilst they carry about them these earthly Tabernacles of their bodies, as the Apostle speaks, some manner of earthly mindednesse will necessarily remaine in them; Some inbred secret pronenesse of desire after the profits and honours of this present world; And no marvell, since God hath ordained the use of his best creatures in some good measure for them, as well as for others; All the best of the oyle, and all the best of the wine, and of the wheat shall be thine, saith God unto Aaron *Num.18.v.12.*

7. Besides

7. Besides that those of the Ministeriall Function have been (hitherto at least-wise) persons commonly of good and generous extraction; A royall Priesthood the Scripture stileth them (Them of the Jews) not without some little glance it may be. Επιδει τοι
τριτολόχων of aspect this way, as * succeeding there in room of the Primogeniti, or first-borne της Πριγοβη- of the Family; Among the Athenians Ιάτω, χρήσα- they observ'd it for a Law, Τὸς κυραρχίας στιλία, χρήσα- as Plutarch relates; whereot Aristotle σύντας Ισθ. gives the reason, Pel.7.c.9. τοιούτοις πατέρεσσιν Pel.1.2.Ep. αίτων πρώτην λημᾶς τις Θεός; Because even 47.
 the honour and esteem of Gods Worship lies much thereupon; The Romans long while out of the great respect they bare to the Sacerdotall dignity, confin'd the Office of Augurship to the * Patricii onely, * Fanefit.de
Sacerd.c.4. men of nobler and better descent, till by the overpowring strength of their Tribunes it was brought lower, and expos'd to the Plebeians; It was the notorious fault of Jeroboam after his revolting, Pomp.Lar.
c.5,6. &c. 1 King. 12. that he made the lowest of the people Priests, v.31. Now then, men on this wise gently borne, ingenuously and

and liberally brought up, well may they in congruity require a suitably liberall means towards their supportance.

3^{um.}

where the labour or paines undertaken deserueth extraordinary much; there is due an ample and more then ordinary recompence.

But the Ministers paines deserueth extraordinary much---

Ergo--

8. The Ministers paines deserueth extraordinary-) The Labourer is worthy of his hire, saith our Saviour Christ, Mat. 10. v. 10. Be that laid as a sure unquestionable ground to build upon; Now no labour or paines answerable to the Ministers; Not the Lawyers, not the Physicians, &c. whether we consider the person and his Office, the Ambassador of Christ, 2 Cor. 5. Or moreover the excellency of the divine Habit, whence casually it proceedeth, or lastly, the dignity of the matter, whereabouts objectively it is employed, even the salvation of mens souls.

9. What

9. What the Philosopher therefore
Ethic. I.9.c.1. delivers concerning your
more sedulous *instructors* or *bringers up*
of young youth, * ἡ γὰς πρὸς χειράλα ἐάξια
μελέτας, τιμὴ τ' ἴσαρπον— &c. holds as
true, if applied to our present purpose; ^{* οὐδεὶς πρέπει}
^{πονηταί}
How that in proportioning to them (the *crat. Ep.6.*
Ministers) a meet *Διδαχὴ* or reward,
we value their *paines* of *studie* or *care* in
overseing (with the like) undergone by
them, but not their *abilities* of *knowledge*,
which we cannot, nor yet the *benefit* of
spirituall culture we receive from them:

Or if so this latter, then the *Merces* here * *Non enim à*
assigned, suits onely *ex congruo*, (say *populo reddi-*
your Schoolmen,) as whereby there's ^{tur quasi}
meted forth unto them a convenient ^{merces, sed}
** substance*, (*regard* being evermore had ^{tanquam fi-}
of mens different deserts,) *somewayes an-* ^{pendium da-}
swerable to their Ministeriall Profession; ^{possit labo-}
And thus S. Paul for certaine, (whether ^{rare, pascun-}
in the one respect, or t'other) *I Tim.5. tur*; *Lom-*
allowes them double honour or re-bard. *in*
ward; *Double*, i.e. great and extra- *I Tim.5.*
ordinary.

That

4^{thm.}

That which enableth the Ministry with meet and fitting power for performance of their duty in their severall places according to the Apostles more speciall rule or precept on this behalf, is to be indulged unto them.

But liberall Maintenance enableth the Ministry with meet and fitting power, for—

Ergo—

10. Liberall Maintenance enableth the Ministry with—) The Apostles one rule 1 Tim.3. among others, is that a Bishop or Minister, (for, Eatend̄ they are all one) be φιλέσιν, given to Hospitality, v. 2. Tit.1.v.8. ready for works of * Boun-
ty and Charity; which yet possibly he cannot doe, unlesse indued with suffi-
ency of outward means.

* Domus
Clericorum
debet esse
Communes;
Linwood de
Cleric. non
Residentib.
c.3.

11. And indeed to consider aright of the busynesse, who so fitting in all respects for such a Christian-like Office, as is the Minister; So judiciously discerning of times and persons, with other circum-
stances

stances here occurring; Anciently the Primitive devout Christians were wont according to that *Act. 3. v. 34.35.* to commit into the *Clergies hands*, as into a safe *Repository*, the *stocke* of their charitable benevolence; And hence came it that *Bishops* then had moreover their *Paronomarios*, *Vicedeminos*, *Oeconomics*, *Tesletayphus iis oixorouias tis eutolas*, *Concil. Gangren.c.* 8. certaine Stewards or Dispencers under them, for the easier distribution of *Church-alms*.

*what makes for the greater lustre
and glory of Gods Church, is by all
means to be taken care of.*

sum.

*But a liberall Maintenance of the
Ministry makes for the greater lustre
and—*

Ergo—

12. *Liberall Maintenance of the Ministry makes for the greater lustre and—)*
*The glory of Christ's Church stands not
only in the sincere administration of the
Word and Sacraments, (though that be
chief) but likewise in the comeliness of
outward means, by which they are to be
ministr'd;*

O

4^{thm.}

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ency of outward means.

* *Dominus
Clericorum
dovet esse
Communes;
Linwood de
Cleric. non
Residentib.
c.3.*

11. And indeed to consider aright of the businesse, who so fitting in all respects for such a Christian-like Office, as is the Minister; So judiciously discerning of times and persons, with other circum-
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O ministr'd;

ministred; Under the Law with what pomp and solemnity were things appertaining to Gods Service then performed; The Temple glorious, the Utensils for Service all glorious, the Priests in their appointed Offices, glorious: And if now the administration of death, as the Apostle speaks, 2 Cor. 3. was glorious, how shall not the administration of the Spirit be rather glorious?

13. I know what some will be apt to reply; Eminency of Learning, Sanctity of Life and Conversation, are truly the crowne and glory of the Ministry: Such remarkable endowments, as St. Paul requires in them, 1 Tim. 3. True: But yet is the outward sufficiency of means an excellent Foyle for the setting them off; Poverty bings contempt upon their persons, and where the person of a man is held in low esteem, his Doctrine will hardly gaine credit or acceptance; wisdome is better than strength, saith Solomon, Eccles. 9.v.16. nevertheless the poor mans wisdome is despised, and his words are not heard.

* Οὐτὸς ἀπέτις ἀλλοὶ οὐταλαύδης παραδέξεται, * Χρηματάδο-
Οὐτὸς ἀπέτις ἀπένοιο—Callimach. νης, πενήνης
τοῦτο διεστάθη τοῦτο τοῦτο

14. Againe, affluency of means, say ^{λεπτασίαλαθος}, they, is the right way to corrupt them; ^{ἰδε τιμωρία}, A good Curate we see, proves oftimes ^{Alcas Erag.} but an ill parson: *Answ.* Ιτα τερμηνεια συ-
φρονῶσι, καὶ εἰς θάνατον οἵτινες οὐ πάντες εὐοδώτεροι
τρέψονται, &c. was the gibing reason. * Julian gave of his despoiling the ^{* Ep. ad E-}
Ministry of their wealth and riches they ^{cebol Naz.} then possessed: That Christ their Master ^{in Orat. Ima:}
whose followers they would seem to be,
had spoken much every where in com-
mendation of poverty, and therefore it
was a favour to strip them of such need-
leſſe superfluities, as might well prove a
let or hindrance to them in their progress
towards heaven.

15. And further upon a like pretence,
they might, if they pleas'd, as well ex-
cept against the gifts of Gods grace
conferr'd upon men, which yet not-
withstanding some they turn into wan-
tonness also, *Jud. 4*. But, *Vitium personæ
non transit in Rem*; It is one point the

abuse of a thing, and another the *lawfull* and *laudable use* of it: Let the *abuse* be taken away, and the *thing* it selfe may well be reserv'd to *better Masters*.

6um. what's due to the Gospell-Minister
by the undoubted Law of morall E-
quity, that the Magistrate ought to
see determin'd and made sure by the
Law positive or Municipall.

But some kind of allowance for certain is due by the Law pos.—

Ergo—

16. what's due to the Gospel-Minister
by—that the Magistrate ought to see—)
We speak here, remember, Απλῶς κατο-
λύτως, as supposing no such portion at all
either allotted or confirm'd by Law.

* *Vid. Gretz. in Disciplinae & Mense dicit. & priu- de utili Do- minio Bonorum.* 17. There is an opinion very predominant in the minds of many, as if Ministers were by profession to be a kind of Eleemosynaries, *hominum mendicabula*, as Plautus phraseth it, wholly at the charity and devotion of the people ; Wickliffe is said to have been the first broacher of this Heterodoxall opinion ; Upon this preten-

pretended ground we find him in truth condemn'd in the Councell of Constance, Articul.18. and Waldensis he Dogmatically relates and confutes the same; Doctrinal.Fid.Tom.1.l.2.c.65. Howsoe'er it was, Fides penes Authores esto, I determine not.

18. We reade of a provision not much unlike to this made on behalfe of their Ministers in the Bohemian Churches, *Ut avertatur periculum otisæ viota, ipsi suis manibus viatum parent*: Let them worke hardly or they must not eat, Confess. Bohem.c.9. and herein have they followed directly the fourth Councell of Carthage Can.51,52. *Ut Clericus quantumlibet verbo Dei eruditus artificio viatum quera*; So apt are men to cul out the worst of every thing, if any there be: albeit if we shal narrowly search into the different condition of the times, such Canon might perchance have been of good and necessary use as then, and moreover that may well befit one place, we know, which yet by reason of the disproportion it bears, ought in no wise to be obtruded or forced upon another.

19. Wickliff his ground now was, if so he held, a wrong understanding of our Saviours words, Mat. 10. v. 8. Freely ye have received, freely give, relating apparently (there from the Text) to a dispensation of those miraculous gifts the Apostles were endued with, which as they had received them gratis of Gods extraordinary bounty for the greater benefit of his Church; so were they not to make sale or merchandize of them, as Simon Magus afterwards, Act. 8. would they should have done.

20. Next v.9. Provide neither gold nor silver, nor, &c. spoken for the time only, if we shall compare it with Mark. 22.v.20. But now he that hath a purse, let him take it, as likewise his scrip. &c. And it is further refelled by that of the Apostle afterwards, 1 Cor.9. where reflecting upon the present state of affairs, as then was, and still is, he seriously argues and concludes, as I said, the Ministers right from grounds of naturall equity.

21. But

21. But then moreover is this right of naturall equity to be ascertain'd by some positive and binding law: Else how shall the Minister do to compasse such his right? Right is as much as no right, where it lieth beyond the power of our procuring.

22. Besides, that *Artis est perficere Naturam*, as they say: And since Common Equitie grounded upon nature, (This further seconded and confirm'd by a speci-all Ordinance of Gods owne framing, that They which preach the Gospell Should live of the Gospell, I Cor. 9. v.14.) hath interessed the Minister to some proportionable mee: allowance, though uncertain what, it is doubtles the Magistrates part to perfect the worke so fairly begun, by assigning * determinately what Nature hath intended and drawn forth in a ruder Regul. Positivum
Jus determin-
ratio est Ju-
ris naturalis,
Regul.

23. At a word, no trusting to the bare lenevolence of the people in this cold Climate of ours, and in times especially when Charity according to our Saviours

*prediction, Mat. 24. is grown colder; Time was when through abundance of love they would have plucked out their owne eyes to have given them S. Paul, Gal. 4. v. 19. much more have freely contributed to him whate'rec might be needfull for him in way of support: But now as times are come about, they will be sooner ready to pluck out the eyes of their Ministers; instead of falling down to them in sign of reverence, as the Taylor did by Paul and Silas, Act. 16. (And truly he who shall but considerately ponder those our Saviours words, Luk. 10. v. 16. *He who despiseth you despiseth him that sent me:* or that of the Apostle, 1 Cor. 4. v. 1. *αὐτοῖς, Trif- meg. in Pi- mānd. c. 9.* *Let men so account of us as of the Mi-**

*nisters of Christ, might perchance be easily persuaded to a better and more reverend esteem * of their persons and Function both) they every where fall upon them.*

A. Polit. 12 Ep. 31.

24. Unless haply (and for great part I speake it, nor otherwise) they be some * illiterate, fanaticke, factious spirits among them—*Facit hoc illos Hyacinthos: Αμαδηνοὶ καὶ αἰώγενοι ὄρλες τὸ φυσικὸν καὶ τὸ διολγόνον*

Qu.8. of Ministers.

201

διαλγοντες λόγους, as Athenagoras speaks :
Such briefly whose none or ill deserts
by a wrong construction of the Age we
live in, hath lifted them up into the
high esteem of worthy Pastors.

*Criminibus debent, hortis, Prætoria,
Mensas.*

O F



OF SET
FESTIVALL DAYES
IN THE
CHVRCH.



Y Set Festivall Dayes , I mean not such Dayes the Papists celebrate , for the most part dedicated to Saints that ne're were men , or had a being ; Again , to them whose names , it is to be feared , may sooner be found written in the Rubrick , than in Heaven , and that in such abundant number as they do : More Solemn Feasts have they devoted to a Commemoration of their imaginary and fictitious Saints , than the yeare well

well nigh hath dayes to keep them on.

*Et tot Templa D̄m Romæ, quæ in urbe
sepulchra,
Herōum numerare licet—*

2. But by *Festivall Dayes* then I understand *dayes of solemnity* instituted upon *good grounds*, in honour of *Christ himselfe* in the first place, in *memoriall* of those *speciall Sainis* the *Apostles*, *Evangeliſts*, &c. and this too moreover for *good ends*; *Eis τὸν προλαθητὸν μνήμων, καὶ τὸν μελλοντὸν ἀπονοῶν*, Euseb. *Hist. l. 4. c. 14.* as well for *Memoriall* to the dead, as likewise for an *usefull pattern* of imitation to succeeding Posterity.

* Catalog.
Primordial.

Festorum
habes in

3. The *Fathers* and others of the *An-* *Conſtit. A-*
cients are frequent in making * mention post l.5.c.12
of such dayes; *Ollationes pro defunctis*, 18, 19, 18.
pro Natalitiis annuâ die facimus, saith c.33. *Orig.*
Tertullian de Coron. Mil. c. 3. *Eusebius Contr. Cels.*
binding upon certain *Tradition* fetcheth l.8. *Adscito-*
the rise of them, as high as the death of ram postea in
Novell.
Polycarp, ubi Supr. c. 14. *Ignatius* teach- Communi. II.—
eth it plainly, *Τὰς ἐογλὰς μὴ ἀτιμάζειν, in Ep. εἰ τῷ οὐρανῷ
ad Philip.* that we neglect not by any τῷ οὐρανῷ
means

means, or undervalue the appointed Feasts of the Church: So farre as that S. Austin accounts him not true sonne of the same who shall so do; *Rebus Festa Ecclesiae colunt, qui se Ecclesiae filios esse recognoscunt*, saith he, *Serm. de Temp. 252.* But the Authority (barely) neither of Church nor Fathers, is now adayes much set by, such is the overweening selfe-conceitednesse of men: And therefore passing by that despised kind of Plea, I shall endeavour to assert the lawfulnesse, as likewise the expediency of some certaine Festivalls, by these ensuing Reasons.

Arg. Ium. what the Apostles have warrantably and that of their own Authority, done by one day, their Successors or the Church Representative may do in like sort by others.

But the Apostles have warrantably of their own Authority set apart one speciall day to solemnre uses in this kind.

Ergo—

q. What

4. What the Apostles have warrantably
and of their own Authority done by one day,
their Successors, the Church may —) Par-
ticular and divine inspiration on the A-
postles behalfe, they of the adverse par-
ty cannot plead here; If they do, they * *Denu-*
must and ought to prove it: And as for *gulus tempo-*
*Power and Authority, the * Church doubt-*
lesse hath still a like left with her in *ribus eandem*
some good measure, together with a pro- *Ecclesiastar-*
mised generall assistance of the Spirit we're *gitor gra-*
to faile, *Joh. 14.v.16, 17, 26.* (especially *ssiam, The-*
for the institution and abrogation of *ob. Alex-*
Ecclasticall Rites) as the Apostles had; *andr. Ep. ad*
Else had she not, I suppose, ventured on
it, which yet nevertheless it cannot be
denied, but that she hath, even to an
abolishing or reversing of sundry Ordin-
ances instituted by the Apostles Them-
selves, *A&T. 13.v.28, 29. 1 Cor. 11.v. 33,*
34. 1 Tim. 5.v.9, 10. coll. with the known
practise of the Church since being; Else
should she want againe the just means of
providing occasionally things within
her self making for order and decency, as
the Apostle adviseth, *1 Cor. 14.v.40.*

5. Now

5. Now the *minor Proposition* of the Argument appears from their assigning the first day of the week to a *solemn* and *constant remembrance* of Christ his *Ressurection*, which was done by their *translating over*, or *adjourning*, as I may say, of the Jewish *Sabbath*; So as one day of the week we still celebrate in *memory* of the *Creation*, by an *everlasting Precept* of the *Morall Law*, and the same as being the *first*, by an *Apostolicall Ordinance* in honour of our Saviours *rising* and *returne* from the *grave*; * *Calvin* yet goes further, and is of opinion that (there occurring no certain *Precept* to the contraty) the *Church* if she pleas'd, and occasion were offered; might againe change the *day*, and remove the *Sabbath-observance* unto some other.

2dam.

Such dayes whereon we have received some inestimable great benefit or other at Gods hands; we ought not to let passe without solemn acknowledgement and celebration of them:

But on certaine peculiar dayes we have received divers inestimable—
Ergo— 6:Such

6. Such dayes whereon we have received some inestimable, &c---) Thou shalt shew thy son in that day, saith God, (speaking of the Institution of the Passover,) saying, This is done because of that which the Lord did unto me when I came out of Egypt, Exod 13. v. 8. Againe, This is the day which the Lord hath made, Psal. 118. v. 24. What then? We will rejoice and be glad in it; The Fathers in their Fessi-
 vall Homilies are rife and frequent in pressing this Motive; The * Heathen Genial.die-
 themselves led on thereunto by the gui- rum, l.4.
 dance meerly of naturall reason and gra- c. 20. vid. A.
 titude together were accurate in this Politian.
 kind of obseruance, even to exesse. L. 12. Ep. 7.

7. The Assumption I make good by instancing in the dayes of our Saviours Nativity, his Passion, Resurrection, Ascension, the same S. Austin keeps to, and reckons them up in order, in Ep. ad Januar. 118. For the first, Generatio Christi est origo populi Christiani, saith Leo: and therefore to be had in high esteem with us; The Angells themselves in that Hallelujah or set Anthem of theirs, Luk.

2.v.13,14. did celebreate the same, thus giving us example what we likewise ought to do.

Te cantic a nascentem puer,

Sensere dura & aspera, saith Prudentius of the birth of Christ: All things then universally both above and beneath conceiv'd thereupon a kind of cheerfulness within them; And shall we only remaine altogether stupid? Express no manner of joy in commemoration of that day, which other creatures at first entertain'd with such sense of joy and gladnessse?

8. For the second S.Paul ranks it in almost an equall degree of worth with the Resurrection; who was delivered for our offences, and was raised againe for our justification, Rom.4.v. 21. So, c. 8.v. 34. who is he that condemneth? It is Christ

* Philo, do
vit à Theori- Mayān ἀοὶ τὸν σωληνόν ταῦτα, could * Philo
ca. say (speaking of the *Essai*) who himself
lived much about those times; Great is
the solemnity observed by them in the day
of Christ's saving Passion.

9. For

9. For the third I speak of an *Anniversary* *celebration* here, and S.Paul may seem to have pointed at it, 1 Cor. 5. Therefore let us keep the *Feast*, the *Feast of the Passover*, v.7. not with *old leaven*, &c. *Justin Martyr* speaks of its being kept as high as the *Apostles times*, 'Ex Ἡ Αποστολικῶν χρήσεων, Resp. ad Orthodox. 115.' Ex διδαχῆς Ἡ Αποστολῶν, Euseb. l.5.c.25. Ex *Authoritate Scripturarum, & universæ Ecclesiæ Consensione*, saith *August. Ep. 119. c. 14.* So as very early within the second Century of yeers, it came to an hot *dispute* betwixt the *Eastern* and *Westerne Churches*, (*Victor* being Pope) concerning the *punctuall determinate day* of an *observation*; They earnestly then for a *set day*: The men of our *times* as much against *any* at all; *Dicte Pierides*-whose judgement of the two, trow ye, had we best to follow.

10. For the *third*, it was a busynesse in it selfe wholly of *triumph* and *exaltation*; *Lift up your heads, O ye gates, and be yd lift up ye everlasting doors, and the King P of*

* Iust. Mar. of glory shall come in, cities David, Pro-
 in Dial. cum
Triph. n.
56. phetically foretelling this * Ascension of
 Christ, Psal. 24.v. 7. and the Apostle
 S. Paul in a Semblable wise, where after-
 wards Historically he records the same,
 Eph. 4.v.8. When he ascended up on high,
 he led captivity captive, and gave gifts un-
 Diem festum to men; Solenne * Tessaracostæ they anci-
 solent agi- ently called it in distinction from that of
 tare mulieres Pentecost following.

apartu, quod

tempus ap-
pellant Tewa-
gaxosov, Cen-
forin.de Die
Natal.c.10.

11. For true it is, the effectuall Colla-
 tion of those gifts hapned not untill the
 day of Pentecost afterwards, and there-
 fore was this likewise kept holy upon
 the grounds premised by the Primitive
 Christians, in remembrance to wit of
 such notable giftis as then, actually confer-
 red on the Church: We find the Apo-
 stles, and others of the Disciples, Act. 2.
 v.1. unanimously then met together,
 fore-speaking as twere some such so-
 lemnity from the beginning due unto
 the day; And indeed in reason why
 should not the day of the Spirits descent,
 thereby enabling the Apostles with
 sufficiency of means for preaching of the
 Gospell, equally and as well deserve a day
 of

of remembrance, as that of the Lords
comming downe upon Sinai did at pro-
mulgation of the Law; the one answer-
ing to the other in condition of being,
and both in distance of time following
directly fifty dayes after a celebration of
their Pasceover, our Easter.

12. Perchance they will say in way
of Returne to whate're hath been offe-
red concerning the obseruance and speci-
all respect the premised dayes may seem
to challenge at our hands: How that all
the duty here requir'd of them is suffi-
ciently performed by an hearty and grate-
full commemoration of soul within: Answ.
That's not enough; Solomon was quite
of another mind, when he dedicated
the House and Ark of God, 2 Chron.7.
with such solemnity and outward expressi-
ons of joy, as there he did; And further
they might upon like reason say as
much, if they durst, in prejudice of the
Lords day, or first day of the week, ce-
lebrated with a weekly obseruance in me-
morie of Christ's rising then.

13. Yes; But the Apostles as it was confessed, have already taken care for the due keeping of that, giving us example by their practise, what likewise they would have us to doe: They have so; Neverthelesse are the grounds each where for the observing of this and other dayes much the same, only gradually distinguish't in the worth of them, and therefore by the Rule of Analogie capable of a like Constitution or Ordinance in the Church.

14. But secondly, say they: Another day may serve as well, Christ may be taught and presented to the people as born, and crucified, risen, and ascended effect. Homil. every day: Answ. * S. Chrysostome had a fencce of this devout fancy, and moreover lessoneth us how and upon what good Motives we may be induced to an effectuall performance of it: Ἰτά μάκραν οὐ
απέιμιν δια τοσθ, &c. yet doth he not there gainsay, but highly approve of the solemn keeping of certaine dayes also; There is surely somewhat, which too he well knew no doubt, in the peculiar set day,

* *De Pente-*
cost. Homil.
Imā.

day, which by reason of the annexed substance of time, as it formally points forth, so it carrieth our intentions upon the particular acts here falling under a *Commemoration*.

15. Be it added as a *Corollary of usefull obseruance*, that the *wilfull neglect* of such more remarkable dayes, will by degrees insensibly eat out a remembrance of the *blessings themselves* we have received on those dayes; Certainly it was the cursed *stratagem* of the Manichees in so doing; as S. *Austine* reports it, *Contrà Ep. Manich.* c.8. *Cùm saepe à vobis quærerem* saith he; *quòd pascha Domini plerumque nullâ, interdùm à paucis tepidissimâ celebritate frequentaretur-- Respondebat e- ius diem celebrandum esse qui ve. è passus est; Christum autem qui natus non est,*-- &c. Of the *Priscillianists* afterwards, as *Leo*, *Ep. 39. c. 4. 17.*

The Synagogue or Church of God among the Jewes, had power of ordaining set Festivall Dayes.

The Church of Christ hath no leſſe power than had the Synagogue among—

P. 3 Ergo—

Ergo—

16. *The Synagogue or Church of God among the Jewes, had power of ordaining, &c.)* V.gr. the *Feast of Dedication of the Temple, Ezr. 6.v.16. of the Altar, 1 Maccab. 4.v.59.* (graced by our Saviour afterwards with his presence, *Joh. 10.v.22*) of an yearly *triumph or rejoicing for the overthrow of Nicanor, 1 Mac. 7. Joseph. Antiqu. l. 12. c. 15.* Of *Purim, Heft. 9. v.19.* besides sundry other that *Sigonius* reckons up, *De Repub. Heb. l. 3.c. 16, 17.* Yet further is it observable how, *Heft. 9.* the keeping of the day was established by a decree, not left at liberty: That too for an yearly performance, nor movable or uncertaine; And such power now of consecrating certaine dayes in the yeare, the *Church of Christ* likewise as was said, hath evermore assumed to her selfe, which nevertheless if any wayes unwarrantable, in all likelihood she would not once have attempted, or gonue about to doe.

where

where the maine reason of some Action or Duty continueth still one and the same, there the dutie consequent hereupon, may still be one and the same.

But the maine reason of appointing set Festivall Dayes, is one and the same with us still, and with the Jewes under the Law.

Ergo.—

17. The main reason of appointing set Festivall dayes, is still one and the same with—) A main reason thereof with the Jewes was the * magnifying of the Lords Name, a solemne rejoicing in his manifold blessings from time to time conferred upon them: Such were their Feasts, and upon this ground most evidently instituted and commanded to be kept, the Feast of Pentecost, of Trumpets and Tabernacles, Lev.23. Deut.16. that they might rejoice before the Lord: And this reason now still concerneth us, as well as Them.

Ad agens n-
niforme se-
guitur actus
& effectus n-
niformis, De
Cath. I.c.

* Τὸν Ιω-
λαύποδίσκης
ἡγέθει Θεοσ-
δέτων ἡμῖν
ἀραιμενήσ-
χεις δωριῶν,
ἡγέθει παντελῆ
ἡδύ αἰσθῶν
περιστρύκοι
λύσις, Theos-
dor. Eos-
τικὴ, Ep.8.

18. Nor shall the want of Gods Authoritative particular direction, (as there where the Almighty was pleas'd to order all things conducent to a right service of him, by his owne immediate appointment,) alter the case, since we adde nothing thereby to the Divine worship, that may be essentiall; Nothing * besides or against the word, briefly, nothing in prejudice of it any wayes, which is the thing our Saviour condemneth *Mark. 7. v.13.* and termes it a making the Word of God of no effect through our inforced Traditions; And such particularly as to the point in *Question*, was *Ieroboam* his ordaining a new Paschall Feast, *I King. 12.v. 31, 32.* both for time and place contrary to what God had appointed, *Exod. 12. v.18.* Otherwise it is an universall good note of Luthers somewhere, *Satis est si non fint ibi prohibita, &c.* In circumstantiall points of Religion what the Scripture expressly forbiddeth not, it may well be thought to allow of, as leaving it to the * Churches further determination: Yea, virtually it doth allow of it, under that generall caution or advise

* *Iren. I. 4.
c. 25.*

* Confess.
August. Ar-
tic. do Tra-
dit. Me-
lanth. in loc.
Tit de Ce-
remon. Reg.
3. a.

advise in the forecited, 1 Cor. 14.v.40.

19. Nay occasionall extraordinary Feast-dayes, Themselves, as scrupulous as they be, will in no wise gain-say, but do practise them: And they have holy David, Solomon, &c. for warrant, who besides those solemne usuall Feasts among the Jewes of Gods owne Institution, ordain'd other-some, (upon religious occasions too) 2 Sam.6.v.15,16,17. 2 Chron.7.v.8. 9. &c. 30.v.32.

20. Onely they are then your *set appointed daves*, * *Feriae stativa* they so impugne; Τὰ ἡμέρας Ἰεδαικαὶ δὲ τοῖς μόνοις * *Feriae aut regoīchile*, as the Aerians long ago were *stativa sunt*, wont here to clamour, Epiphan. *Hæres. aus concepi-*
75. yet with what reason save onely a *va, aut Imperative--*
kind of peerish humour in them of doing things, *Oὐχὶ δίουν ἀλλ᾽ οἴδη πεποίησιν*, *Macrob. Saturn. l. 1.*
as he there goeth on, rather of their *c. 16. Sia-*
owne free motion, than by the appointment *ta Sacra,*
of Superiors, it is hard to say, there being *Cato Orig.*
no more colour of will-worship censured by S. Paul, Col.2. v. 23. discernable in the one, than in the other.

Those

5^{thm.}

Those whom we ought to honour exceedingly, whilst living, their memories we may justly celebrate after their deceasē.

But the Saints of God we honour exceedingly whilst living—

Ergo—

21. *Those whom we ought to—their memories we may justly celebrate after—)*
For the Assumption, that's cleare of its selfe, without further prooffe: The major holds firme in the coherence of it by an Argument drawne a Consentaneis, where the ground of the antecedent and consequent is aquall, or the same.

22. Now for the consequent it selfe what more effectuall ready course of celebrating and perpetuating their memories, (according to that of the Psalmist, Psal. 112.v.6. *The righteous shall be had in everlasting remembrance*) than by allotting certaine dayes to be spent in an Anniversary commemoration of them; A practise this so grounded upon plain reason, that we performe it ordinarily and in

in civill considerations to our * Princes ; * Natales & The Romanes did it to their neerer Friends, Themselves ; Natales seu natalios dies, who so ignorant but hath heard of ? Christians afterwards by their example took them up, and applied them to the death of the Saints deceased, especially of such who had suffered * Martyrdome for the Truths sake , *τινος θανάτου μάρτυρες*, in this sense, Concil. Laod.c. 51. "Μηδέ τινες γεννήθαισι, Euseb. l. 4. quando non c.14. vid. Ambris. in Serm.de Sanctis per ad præsentem Annūm, D. Maxim. de eisdem, &c. Bed. in vitam martyrolog. passim.

23. But why this you'll say, is it donne to the Saints in times of the Gospell, rather than it was to the Patriarks, and other worthies under the Law ? Nay, secondly, why is the * name of Saint at all attributed unto them. To answer ordine retrogrado, one Quare with another : And why, I pray, may it not be communicated to the faithfull servants of God now deceased, as well as whilst they continued here upon earth, which yet in contemplation of their more eminent deservings we find in Scripture usually

*sed conc. op-**tu fide i,**Martyris**partu cale**stis inscritur**gene ratus ad**gloriām,**Cib. rysol. in**Sic. inclam.**1. S. idr. Serm.**1. 3. 3.*** Θίρυμον**Καθολικός**ἐκδίδας, μὴ**έγειραν Τιν**αλλ' ἀπαρταν*

*de 109, Ce-
dren. in vita Con-
stant. Copro-
nysi.* ally bestowed on them; No reason that I can guesse at, unlesse some speciall de-signe they may have of ingressing the spe-cious Title of *Saintship to Themselves.*

24. But more particularly for the former of the two, that *praelation* of *some*, namely the *Apostles* and *Evangelists* before the rest; It is not the *Popes Canon* or *glo-zing Rubrick* we bind on: But the rea-son is their neerer *conjunction* with Christ both in *time* and *favour*, whose *Eunyoyt* they are stiled to have been, or *fellow-lalourers* with him in the *worke* of the *Gospell*, *I Cor. 3. yea, Λύτεροι τῶν ἀνδρῶν*, or the *Saviours* of *men* (in some good sense) is *Macarius bold to adde*, *Homil. 28.*

25. As the *Gospell* came in time after the *Law*, for the *Law*, faith he, was by *Moses*, but grace and truth came by *Iesus Christ*, *Ioh. 1. v. 17.* So have these first messengers of glad tidings a neerer relati-on to, and greater interest of respectfull ob-servance in us; How beautifull are the feet--&c. We cannot then too highly honour them, (I speak of a morall civill respect)

respect) whom the Lord hath honoured so much himselfe, and so proportionably for * Kai γαρ τι others likewise, who by imitating their μης ἀξιο remarkable and praise-worthy deeds, παρακλησι, shall (though not *aquis passibus*) tread θεος θεων in their steps, follow their example.

ποδοχης
ἀξιομηνος,

ὡς τὸ θεος
παρακλησι, παρακλησι,

κοσμιστας;

Herod.

26. Upon these with the like reasons then I may be bold to infer the expediency (a lawfulness at leastwise) of some set Festivalls, if, first of all, not abused through riot and prophaneness, that which S. Paul so much blameth the Corinthians for in the keeping of their love-feasts, 1 Cor. 11. Ημιν δια λειτουργιας της τανυψεως ερχεται, &c. as * S. Cyril Apologizeth for the loosenesse of his times, and it hath been haply the fault of ours heretofore; Else through superstitions vanity, as the Papists deal by theirs, placing a kind of Sanctity in the dayes themselves; (No, we challenge no such power of altering any day from its wonted and proper natures;) And hereupon comes it further, their esteeming so of one day above another, forbidden Rom. 14. not in reference to the ground or morall occasion of such day or dayes, (which peradventure might

* *De fessis*
Pajchal.
Serm. 5.

might well enough be borne with,) but simply in its selfe, and for the dayes sake.

* Vid. Am-
broſ. Seru-
de Circum-
cis.

27. Secondly, if not mixing with * Heathenish Customes, *Quibus gentes I-dolis deditæ intendant, as Sandus Marci-alis fore-warneth, ad Toloff. c. 25.* Else containing somewhat in them secretly repugnant to the truth and substance of Christ's Gospell, which is another thing; *S. Paul Col. 2. v. 16, 17. Gal. 4. v. 10, 11.* notes in those ceremoniall Jewish Feasts, their Sabboths, and new Moones, and lessoneth us against the observance of them.

* Confess. 28. But all this is still 'Outre nos est', *Helvit. c. 24* The Question is only about some Festivals, *Bohem. c. 15.* (No other than what many of the best *Aufburg. c. 4* * Reformed Churches abroad have allow'd &c.) and these rightly regulated and kept up to the purity of their first Institution.

29. As for such who hold off here meerly out of a *timorous simplicity*, because we may be thought hereby to take somewhat from the *due worship* of God, and impart it to the Saints, may that of

S. Aus-

S. Augustine suffice with little change of
termes; * *Nos Martyribus non tempa sicut* * *Honorandi*
Diis, sed memorias tanquam hominibus mor- *sunt Marty-*
tuis celebramus, De Civ. Dei, 22.c.10. A *res propter*
gain, *Contr. Faust. J. 20.c.21.* *Populus Christi non erandi*
anus memorias Sanctorum, &c. we Christi- *propter Reli-*
ans consecrate such Festivalls not so much gionem, bone-
to Saints as to God, nor yet this moreover randi chari-
for any worship or Honour (more than *tate, non Ser-*
civil) of Them, but onlie in commemora- *vitus; Rab.*
tion of their vertues. *Manr. de*
Infr. Cloris.
l.2.c.24.

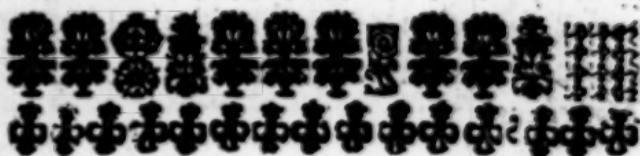
30. The rest of more *intracable spirit*
in this and other *Arguments*, I meddle
not with, whose manner it is when dri-
ven about by strength of *reason*, and
hardly put to it, to cry out *conscience*
straight, (as they of Rome in such like * *Bone res*
exigencies, the Church, the Church) making neminem
conscience on this wise the common Asy-scandalis-
lum of dull ignorance, or dissembled zane nisi
Faction. *malam men-*
tem, -- agnos-
cere malum

31. Nor shall I say more to those *sum qui sa-*
who will be ready to object here the *ls bono scan-*
people's * *weaknesse, and pronenesse to super-dalizantur:*
stition upon this occasion, as not right- Terull. de
ly apprehending why, or for what ends *Virg. Veland.*
such c.3.

Such Festivalls, were ordained, but that it is pity where the easie remedy of sound and better information may be had (since, *Augustinus Ius aquaductus adibens καθησις Pauperum, saith C. Alexandrinus,*) good orders wholecomely established in the Church, should without more ado fall a needless sacrifice to the peoples undisciplin'd simplicity.

* *Euripid.*
Bdxχau.

* Πατρῶν παρεδοχάς, ἀστερίδια διηλίκια χεύει
Κεκλίματ', ἔδην; αὐτας κατεβάλλει λόγος.



OF THE LIBERTIE O F PROPHECYING.



Christ our Saviour *died* and *rose* againe, that he might *purchase* unto himselfe a *Church*, Eph. 5.v.25. This *Church* he meant in some good measure it should be free as well from the *wrinkles* of *Errorr* and *Heresie*; as the *spots* of gross *impiety*: And to this purpose when he left the *world*, he bequeath'd unto it the *fellowship* of his *holy spirit*, which might direct and guide it into *all truth*: Nor so onely, but he

Q

hath

hath fenced it in moreover with *Order* and *Rules of Discipline* against the slie insinuations of whate're incroaching *Novelies*.

* *Socras. I.1.* *s.6.l.3.c.21.* *Sozom.7.* *c.4.Evagr.* *l.2.c.1.-Διὰ doret, Hisf.l.4.c.17.* in point of *variati-*
μας κατίν *on from the truth;* What stirre with
αυτίς δοξολο- them about the termes 'Ομοούσιος and 'ο-
γιας ή δύο μονούσιος, touching the *Consubstantiality*
τογαίσιος. of Christ's *Divinity* and *Humanity* to-
 gether in the same Person against the *Arianians*; Of 'Εξ and Διδ in *procession* of the
Spirit, against the *Macedonians*; The *Nicene Councell* quickly damnes the
blasphemous writings of *Arrius* that they
 might not do further mischief, as like-
 wise did the *Ephesine* the works of *Nestorius*, the *Councell of Chalcedon* those of
Eutyches.

3. So vigilant were they anciently, we find, to prevent the noxious *Superse-
 minations* of *Satan*: And so carefull
 ought Christians by their example still
 to

to be in supposing that liberty of opinion, (assumed now adayes more than ever,) i.e. of venting and then maintaining their private fancies under the colour of Prophecy; Which that the Christian Magistrate or Minister according to their severall Interests may lawfully doe, I prove it by these ensuing Arguments.

That Discipline which we find both commanded and severely practis'd for restraint of false and erroneous opinions concerning Gods worship in times of the Law, may accordingly (in some good proportion at least) be used in times of the Gospell.

Arg. 1um.

But such a coercive Discipline we find both commanded and practis'd in times of the Law, &c. —

Ergo—

4. Such a coercive Discipline we find both commanded and —) This is cleare from Deut. 13. v. 1, 2, 5. &c. c. 17. v. 2, 3, 4, 12. c. 18. v. 20. & King. 23. v. 5, 6, 20. 2 Chron. 15. v. 12, 13. c. 34. v. 32, 33. &c. Josiah took away all the abominations out

of the Countreyes which pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God.

5. For the Major (whate're advantage the Donatists of old might conceive gained to their cause by distinguishing of the times before and after the Gospell, as Optatus reports, *Contra Parmen.* l. 3.)

* De Exhort.
ias. Martyr.
c. 3.

S.* Cyprian inforceth the Argument, *Si ante adventum Christi,* saith he, alluding to that place Deut. 13. *Circa Deum colendum hac Praecepta servata sunt, quanid magis post adventum Christi;* If it were so in times of the Law, much rather ought it to be donne in times of the Gospell: For that the purity of Gods worship is now as much, or more to be tendered, than then it was, as the body exceedeth the shadow, and truseth the substance.

A Discipline which (over and above) we have confirm'd by sundry passages praeceptive and exemplary extant in the Gospell, hath questionlesse its place and use in the Church of Christ.

But such a coercive Discipline we have it over and above confirm'd by sundry passages Praeceptive and Exemplary extant in—

Ergo—

6. Such a coercive Discipline we have over and above confirm'd by—) See 1 Tim. I.v.3,10,20. where the Apostle excommunicates Hymen and Philetus upon this very point; So 2 Tim. 2.v.18. Our Translation there renders it, *Shun prophane bablings*: But as appositely perchance, *Micraso, stay prophane, &c.* Againe, Tit. 5. v.11.c.3.v.10. Rev. 2.v.14. *I have a few things against thee*, (writes Christ unto the Church of Pergamos) because thou hast them there that hold the Doctrine of Ba-laam, &c. and v. 20. speaking of the Church of Thyatira, *Notwithstanding I have a few things, saith he, against thee, because thou sufferest that woman Jezebel which calleth her selfe a Propheteſſe, to teach and seduce my ſervants;* What more plaine?

7. And further, to what purpose else, may that Rod be, S.Paul makes mention,

of, 1 Cor. 4.v.21. A Rod of paper, v. 20.
 (intimated by that ~~στύλον~~ seu baculum
 Pastorale given heretofore into the Bi-
 shops hands at time of their Investiture;

* Iliad. A.

* Ambros.
 42.Ep.18.

* Μὴ τὸ τὸν χραιόν σκῆπτρον καὶ σφιγγά διατί,
 said he of Chrysostomus prime Priest,) where the Apostle haply alludes to Aaron his * Rod, betokening the Authority of his Commission from God, Exod. 4.v.17. Answerably whereunto Christ is said in verue of such his power which he hath, to break the Nations in pieces with a rod of iron, Rev. 2.v.27. or els he relates, as being a Free-borne Citizen of Rome, Act. 22.v.28. to those fasces or bundle of rods carried in token of their Authority before the Romane Magistracy.

8. We exclude not here, (as before Qu. 1. n. 21) the Civill Magistrate from the use of the Sword in some cases, where the Rod of Ecclesiastical Discipline will not do, for as much as he beareth not the Sword in vain, Rom. 13. Constantine the Great us'd it to purpose, in the banishment of Arrim and his Complices; So did Theodosius, Valentinian, and Gratian, notwithstanding the Lenity of Theodosius

first awhile upon occasion, Socrat. l. 5. c. 20.) by framing of Capitall Lawes as a barre of resistance against the Under-miners of the Orthodox established Religion; Few or none of better note shall we find in the whole Series of those Emperours to have donne otherwise: It is ^{* Paul Dia-} ^{con. in vita} ^{Valentius.} ^{Idem in Ia-} the brand which ^{* Historians} fasten upon some loose Pagans or Haretiques ^{wif. es Aoy-} there Themselfes, that without any dis- ^{utalix. Orat.} crimination had at all they suffered a ^{12. vid.} multiplicity of all Religions, as did ^{Lamprid. in} Valens, Julian, thereby to gaine the easier passage ^{Heliogabalo.} for their own.

9. Nor yet without cause, (so to adde reason to example) have good and prudent Governours of State been very sharp in suppressing the dangerous encroachments of innovating sectaries at all times; since Heresie is a kinde of Gangrene or Canker, 2 Tim. 2. which if spreading, and not otherwise curable, what followes, but that

Immedicable vulnus,

Ense recidatur—S. Paul to this effect useth the very phrase of cutting off; I would they (i.e. certain seducing Teachers)

were cut off who trouble you, *Anthon. Tertullian.*
Gal.5.v.12.

3rd.

That Discipline which occasioneth
a greater comming in of Proselytes
or Converts to the Christians Professi-
on, is surely of good use in the Church
of Christ.

But such a coercive Discipline occa-
sioneth a greater comming in of Pro-
selytes and Converts, &c.

Ergo —

10. Such a coercive Discipline occa-
Ad Officium oneth a greater comming in of —) There-
fore saith Christ concerning those un-
compeſtis, non
allici, dig-
num est. *Du-*
*rictia vinci-*da, non sus-**
denda est;
Tertull. ad-
vers. Gno-
Ric. 8.92.
mannerly g.ists in the Parable, Luk.14.
Compell them to come in that my house may
be filled; This House is his Church, and
the Compulsion there mentioned is by the
severity of penall Lawes; S. Austin is fre-
quent and earnest in pressing this kinde
of meanes as the sureſt and speedieſt course
of reclaiming the Donatists with their
seduced adherents, Ep.49,50,60,127,158,
161,167. &c. notwithstanding their en-
vious complaints of injury being donne
hereby to their weak unsettled consciences;
Since,

Since, *Quæ peior mors anime*, saith he, * *Melius est quam libertas erroris?* What more certane ^{ut libertemus} death of the soule, than that of free *invitas*, liberty? permitted unto men of follow- *quam ut do-*
ing their owne ill-grounded and erroneous lentibus con-
opinions. *cidamus exi-*
tium. Iul.

11. On the other hand restraint here
 begets in men whether they will or not, *Error pro-*
fan. Religio-
a sence or feeling of the duty they are omittit.
 inforced to, and knowledge many times,
 though unawares, produceth a love of
 what they thus know; *Per hæc enim fiet,*
ut velint sanari, Edic. Marcellin. Contrà
Donatist. ad fin. Collat. Carthag. 'Ον μὲν εἰ
τὸ πεῖται κακὸς ἀπηγούρῳ (ρήμα), τὸ δὲ εἰ τῷ
τάχει κακός, ἐποδέσιν δὲ ἀργεῖτος, Herocl.
 Where the last All then is not forced,
 but voluntary, capable of effecting a *fin-*
cere and true Religion in the heart.

12. If this will not suffice, or may seem
 too harsh, I further distinguish betwixt
 positive and privative censures, as may be
 us'd; The latter without all scruple
 justly exercisable upon offenders here;
 when as namely men of reserv'd and o-
 therwise inoffensive spirits, shall yet, if re-
 quir'd,

^{Exaudi-} requir'd, deny due obedience to some
^{Corras p[ro]p[ter] re-} knowne establisht law; Such are abstem-
^{l[icit]us, &} sion, præterition, a * disabling for present,
^{displacit,} is from the enjoyment of places of publike
^{p[ro]p[ter] op[er]at[us]} advantage either in Church or State; ^{Tit.}
^{3. 10.} ^{Si d[omi]n[u]s, galli,} saith Paul, reject such an one, Tit. 3.
^{Lev. Injunctio-} v.10. and this because of the great scan-
^{amino Co-} dall and exemplary harm which doth ne-
^{drensa. 136.} cessarily follow upon such their uncon-
^{formity.}

4th.

That Discipline, the neglect whereof
 maketh way for the increase of Schism
 and heresie whereby the growth of
 Christ's Gospell is much retarded, sought
 to be retained and exercis'd in the
 Church.

But the neglect of such coercive
 Discipline maketh way for the in-
 crease of—

Ergo—

I3. The neglect of such coercive Discipline
 maketh way for—) S. Hierome aptly to
 this purpose, Scintilla res parva est,
 (saith he) & p[ar]e d[omi]n[u]m cernitur, non vi-
 detur: Sed si fomitem comprehendenterit, &
 nutrimentum sui quamvis parvi ignis
 inve-

invenerit, — &c. Igitur & scintilla statim ut apparuerit, extingueda est—Comment. in Gal. 5. v. 9. On this sort, and from such small beginnings brake forth the Arrian Heresie with him, and in like manner, almost in the same termes doth Pomponius *Latus* record the rise and growth of Mahumetisme, *Hist. l. 2. in vita Mag- med.*

14. For why? No error so grossely foolish which (if not straight crushed in the shell,) may not gaine Abettors, and men in reason will be forward to broach their novell opinions, where instead of censure, they are like to find * immunity, καὶ κολαζό- if not credit and applause;

(quantum) κλήματα φι-

*Nemo satis credit tantum delinqueret
Permitteſſe*

λεῖπεν οὐδὲ ταῦτα ἀπο-
κέπλευσεν; Pro-

*cop. Hist. Ar-
can.*

Error, like as all sin, is naturally most fruitfull of increase; *Dato unaſequuntur mille*: One evermore readily begets another, and so onwards, as long as either the fancy within remains unwearied, and not tired out, or there be offered from abroad fitting and plausible matter to work upon.

14. But

14. But what will some say; Shall the devout minded Christian be utterly debar'd the liberty of scanning what-*ere doctrinall truths* commended to him, of satisfying his scrupulous conscience, of propounding, if occasion require, his supposedly better and more *Orthodox conceptions*? *Answ.* It is mens open and turbulent divulging of their *private fancies* I argue against, not their sober examinations even of *establisht* and generally received *Tenets*; When with the *Bereaans* *Act.17.* they shall modestly search into the *truth* of points, whether it be so, or not: And on this manner we may lawfully, as St. John adviseth, *1 Joh. 4.* *try the spirits of others*, as likewise propound our *owne*; yet so, as that for quiet's sake, we submit to the *Churches Decrees* already fixed, untill such time, as a solemne and formall discussion of the matter in way of review, may bee first obtained.

15. Again, doth not Christ himselfe *Mat.13.* counsell us to let the *wheat* and *tares* grow up together, till the time of *harvest*.

rest shall come; By tares, say good Ex-
positors, denoting the *Heterodox*, and by
wheat the *Orthodox Professors*; Yes: *Ov. Tis rūy
xalōχην ἀργόν*
Left whilst we gather the tares, we *Tixēs, τὸ ιακώ-*
destroy the wheat also, v.29. There you *πλευράν, τὸ ιωτοῦ*
have the Reason assigned of this forbea- *# παρροίαν*
rance, * So as where we are able to *di-κωλύν, ἀλλ'*
stinguisb betwixt them, (which yet to *ἀρπάζειν τὸ*
do is many times a peculiar *Ab* of Gods *xalaoρδ-*
all-discerning eye, who alone can uncase *τιδεῖς λόγος.*
these ravenous dissembling wolves) we may
extirpate the tares and leave the wheat
standing: Or els he means it of the wicked
generally, and so must we perforce rest
content with their company in this pre-
sent world, else go out of it, as the Apo-
stle speaks, 1 Cor. 5. v. 10.

16. Gamaliel his advise, Acts 5. v. 38,
39. urged by some of letting things a-
lone, left haply we be found to fight against
God, * Beza hath long since well and *Dependen-*
easily answered, with an *Ex veris prin- di Hetero-*
cipis malam conclusionem elicunt; For *sua Ma-*
what though Gods decree in all cases *gistrat. n.*
doth evermore *inevitably* take effect, it
followes not therefore, we may not
lawfully make use of subordinate out-
ward

ward means either way, sometimes in a way of furtherance, and sometimes of prevention; as here, to the crushing of such dangerous opinions in the very shells or first budding of them.

514.

* Τοις ων της
δαρειων
δυνατον
ειλησθε μα-
θησθε, (Σι-
μων Μάργαρος)
Επαναπορευ-
αυτης διδαξ-
εις προς την Εκ-
κλησιαν αλλαγησαι;

Orig. Contr.
Cels.

Non esse
noxiūm si in-
severall waies of Religion and worship;
ter Gentili-
trāq[ue] divers; The first brother I meet
D[omi]n[u]s Ecclesie with of this brain-sicke conceit, is 'Car-
am quisquis
traquæ venu-
reunt. Arri-
anorum di-
E[st] referente,
Greg. Tiron. secundum opinionem huminum quidem
L.S.m.43,

Nothing that opens a gap to many or more Religions than ones as tending to salvation, is sufferable in a Christian Church

Liberty of Prophecying opens a gap to many, yea more Religions than one—

Ergo—

17. Liberty of Prophecying opens a gap to—) * Unumquemque in sua fide salva-
ri, that men may be saved in their own severall waies of Religion and worship;
hath been the groundlessly absurd opinion
Aras & on of divers; The first brother I meet
binding on those two great Postulates in
Christianity, Faith and Charity as alone
absolutely necessary to salvation, held all o-
ther things for matters of indifference, Et
Greg. Tiron. secundum opinionem huminum quidem

quidem bona quædam à mala vacari, Iren.
I. i. c. 24. Yet what saith our Saviour,
 "Strait is the gate, and narrow is the way
 which leadeth unto life; There is but a
 way thither it seems, not wayes, and this
 way but narrow too; *S. Paul Phil. 3. v. 16.*
 mindes us of a certaine Rule, that *Fidei
 Catholicae Regula*, as the phrase afterwards
 grew rife among the Fathers, which e-
 very of us professing the Christian Reli-
 gion must conforme to, and warily pro-
 ceed by; *Let us walk by the same Rule, let
 us mind the same thing.*

18. It was the sencelesse custome of
 the Romanes in latter times (for else an-
 ciently, *Separatim nemo habebit Deos, neve
 novos*,—*¶c. Dodeca-Delt. de Jur. Sacror.
 n. 2.*) to worship their severall gods, of
 whom they had store, after their severall
 appointed formes of Service, thus allow- * *Sympach.*
 ing as many Religions in their State, as in *Relat. ad*
 they had Idol Deities; *Quid intereft Valens &c.*
qua quisq; prudentia vera inquirat? Sunis vid. Attri-
*cuiq; mos, sunis cuiq; ritus est, saith * he:^{mag. in Le-}*
But not so for the true God, the God of^{gas. pro Chri-}
Israel; I will give them (my people)^{stian. fauim.}_{ab initio.}
saith the Lord one heart, and one way that
they

they may serve me, Ier.32.v.38: and; Be ye perfectly joyned together in the same minde, and in the same judgement, I Cor.1.v.10. A Babel confusion of various Sects and Professions, of silver, and brasses and iron, and lead mingled together, in no wise pleaseseth him; But, he will gather them into the furnace, and his wrath shall blow upon them to melt them, Ezek.22.v.10.

— *Multa ambago viarum
Anfractus dubios habet, & perplexius errat;
Sola errore caret simplex via.* Prud.

Civis:

That which begets certain jealousy, faction, and rancor of mind among people, is not to be permitted in a State.

But liberty of opining, and then practising divers Religions, begets certain—

Ergo—

* Καὶ ἐν τούτῳ
γίγνεται εὐρω-
στία, καὶ ευδά-
στος, ἵταπλας
τις γίγνεται;
Αἰσχ. οὐκέτι
Ορατ. ad Ang. apud
Dion. l. 52.

19. Liberty of opining and practising divers Religions, begets certain jealousy, rancor, faction, and—) * Begets, I say, and that almost necessarily: For where there is difference in opinions, there will be a disagree-

disagreement of affections, it can hardly be withstood: Whilst each party suspecteth the others *overspreading growth*, opposeth its *increase*, and stomachs all successefull *prevailings* of the same; The *Iew* will evermore maligne the *Samartane*, the *Pharisee* contest against the *Saduce*, till all be in an uproare, as there it was, *Aet. 23. v. 7.* *Diffensiones augente licentia*, as *Amm. Marcellinus* gives it *l. 22.* And it was one of *Julian* the Apostate his subtil devices, a tolerating, yea cherishing the Christians in their divided *Seells and Opinions*, *Ne unanimantem plebem timeret*, saith he there; The like plot we reade of in *Diodor. Sicul. l. 2.* which some *Tyrants* of Ægypt used towards their *Subiects*, (Good policy indeed in a weak and not fully secure Government,) 'Οτας μαντούς ὀμονοϊας θύειται καὶ Αἰσυπλοῦ—thereby to hinder them from a *mutuall accord* each with other, and so the more easily keep them under.

20. *Unity* in point of *Religion* is the surest tye of concord in *affections*; *I will give them one heart, and one way* that
R they

they may fear me, Ier. 31. We shall hardly ever feare God, as we ought, unanimously and with one heart, unlesse we serve him after one and the same way; And

* Apud te sicut hinc upon doth S. Paul Eph. 4. v. 3. premise
 an hoīs ar- the unity of the Spirit before the bond of
 Spōtois Id ē- peace; Endeavouring, saith he, to keep the
 lochyvavor, & unity of the Spirit in the bond of peace;
 iūt deoūs * No peace to be expected, where the
 περιστοση-
 10, iūt A- spirits and judgements of men are disa-
 gath. Scho- greeing: Where there remaines strug-
 last. His. 1. 3 ling together in the same womb, as
 twere, of the Church, different Tenets,
 contrary Opinions.—

*Coniunctaque eōdem,
 Non bene junctarum discordia semina
 Berum.*

7^{thm.} Things fault-worthy in themselves,
 secret or open, may justly be punished
 according to a different cognizance
 had of them.

But error or blindnesse of minde is
 a thing fault-worthy in it selfe.

Ergo—

21. Error or blindnesse of minde is a
 thing

thing fault-worthy in it selfe—) Reas. Because it is * sinfull; If a soule shall sinne ^{intendit tis} through ignorance against any, Lev. 4. v. 2, ^{and has} 14. The thought of foolishnesse is sinne, ^{uxor eti, r. 1.} Prov. 24. v. 9. Simple ignorance; as being ^{of} ^{ambitus,} the fruit of originall corruption in us, and &c. Clem. *Habituall*, of *Actuall*; Therefore both ^{Alexandrin.} punishable, (as so) by God the searcher ^{L. I.} of the heart, and who keepeth his Tribunall of Judicature likewise there; I the Lord search the heart, I try the reins, even to give unto every man according to his wayes, and according to the fruit of his doings, Jer. 17. v. 10. Outwardly by the Magistrate in reference to those exterrnall effects it usually produceth, of ill example, inconformity, disturbance either to Church or State.

22. Otherwise, *Cogitationis penam nemo patiatur*, is a saying Orthodox enough: For that conscience of it selfe truly, is as * Epictetus speaks, Τας εφ' ουτην, * Enchirid. ^{επι} ηγενη επιδημη, αρχηλα απομεδια, a thing not to be come at, or reached to by the hand of punishment: But therefore do the inward acts here, those privy machinations of the soule fall under censure,

* Καρδιαῖος
ὑπὸ ταῦτα
μάρτυρ, ἡ περι-
ξούσιος δι-
άρτος, Από-
θετον. Pre-
gymnasium.
c. 13.

only by accident, as making to the greater increase and aggravation of the outward; * *Præmeditated offences done with a full and knowing consent of the will, deserve severer chastisement, than doe slips of infirmitie;* Else secondly, in a constructive sense, as prompting to a violation of that Law or Command which conscience within tells me I ought not to violate; wherefore you must be subject (saith he, Rom. 13. speaking of external obedience due to Governors) not onely for wrath, but for conscience sake.

8um.

what men are otherwise bound to, that they may lawfully be inforc'd and compell'd to by help of some penall Discipline:

But Christians are bound to a true and incorrupt profession of the Gospel.

Ergo—

23. Christians are bound to a true and incorrupt profession of—) For as for those without, Pagans and Infidells, I meddle not with; There's perchance another and milder kinde of course to be observ'd in

in dealing with them : *Monendo, non cogendo*, as the Councell of Toledo hath prescrib'd, c. 56. Such who have not as hitherto submitted Themselves to the *Jurisdictional Authority* of the Church, and from whom we differ in the *Fundamentals*, and first *Principles*.

24. But now the *bond or obligation* of Christians is double, the one of generall equity as they tender the welfare of their owne soules ; The other that particular *vow or promise* made by them in *Baptism*: And upon this especially followeth a just right in the *Magistrate* of holding them to their *vow*.

25. Neither may they say, it is not in their owne power to change their *opinion*, when as requir'd thereto, (being first sufficiently *præmonish't*, according to the Apostles Rule, Tit. 3. v. 10.) for want of a further and higher illumination ; It may be, it is, did they but improve their *Naturalls* as they ought, by help of the written *word*, (the *Word of Truth*, Jam. 1. v. 18.) carefully and impartially perused by them; Since the *rectifying* of our *understandings*.

Standings in the apprehension of Dogmatical points is one thing, and the conforming of our wills is another.

26. Or howbeit did they at leastwise admit of that *divine light* shining in upon the *Fatellet*, when as perchance it is offered them, and not rather *shut it out*, like those *Job 24.v.13.* who are said to *rebell against the Truth*: And in both these cases fore-going, *pænall coercion* serves most effectually, and **Remedij loca-*

*^{Ως ἀληγός} serves most effectually (and **Remedii loco
άγαθα τά- est quod prodest, saith Seneca, *Malum pena
χρονίοι δι- medicinale, your Canonists call it) to ex-
κτιν διδύνεις, cite and quicker the slothfull and o-
φθαλοῦνται σαρῆ therwise sluggish dispositions of men:
Τὸ βασιλίω Φ Where yet againe, as before, the *νιο-
τυχὴ πειραστένεις* of constraint here used, reacheth
κολαζομένεις not at all to the conscience within,
Plato.**

(*Voluntas enim non cogitur*, they're
say, and no more may the *consci-
ence* truly, in respect of its *immanent*
and more *immediate* operations) but fa-
stens as 'twere and determines wholly up-
on the *outward Acts*, whether of *omission*
or *commission*, the proper *objects* of it.

27. If the *Ancients* of the Church
shall

shall seem to crosse the *Doctrine premised*, * *Religionis*
as somewhere * they do, (unlesse they ~~non est cogere~~
speak haply of some manner of *illegal ad Religie-*
hostile coaction, as formerly I have put the ~~new; Terci.~~
difference, Qu. 1.) you must consider the *ad Scapul.*
times they liv'd in, of trouble and per-^{c. 3.} *Verbis*
secution commonly: And men, we know,^{potius quam}
will be apt out of a straine of griefe and ^{verbisibus}
anger, (good Job himself cannot be excu-^{res agenda}
sed) or where *The mselves* are interessed.^{c. 19. Nemo}
Tō nītēw sāgūn̄, as they say, to deliver ^{cogitar ut}
that, which otherwise and upon a cal-^{credat invi-}
mer more settled judgement they would ^{ius; Cassiod.}
not have donne.

1.2. Ep. 27.

*Bidz̄-dax̄;**ixxv τοῦτο**Eυσίθην,**-εὐπρόσδικος**ιτ' θανάτοις**Iſid. Pelſ.**1.3. Ep. 353.*

28. In brief, so to cast the *Question*. into a kind of state, and then leave it: Error of *Doctrine* is for certaine after some way or other *positive* or *private*, censurable by *Authoritie*: But chiefly, where as it toucheth upon high and dangerous points in *The mselves*, so withall it breaks forth, and redounds abroad to any notable annoyance of the Church we live in; Else, *Quisque in suo sensu, &c.* a mutually charitable forbearance of Christians one towards another would here doe well: Still, *Satvā fidei compage*, as S. Au-

* Καὶ ἀντίστιν giveth the Caution, So as the fellowship and sweet communion of Faith
ποιεῖσθαι μή among men be no wayes hindered or
πανοιας αἴ- impeached thereby.

πορνῶν πορνῶν

μηδε, &c,

Constant.

in Orat.

Introduc.

ad Concil.

Nican. a-

puud Gelas.

Cycicen.

* Diversitas

Religionum

omnis dissipat

Imperium.

Cardan. vid.

Lips. advers.

Dialogist.

c.13.

29. But in other cases as hath been argued, far be that Κάρον ἀδιάρροος, mentioned by Socrates, Hist. l. 5.c. 20. Away with such a Pantheon, a confused Miscellanie of mutiplicious Religions: a tolerating thus of many, is in truth the direct way to have none, and whilst we indulge a liberty of different opinions, we indanger the immaculate purity of the true; Thereby we render Gods holy Heritage as a speckled bird, strange to behold, whereof he complaineth, Jer. 12. v.12. Contrary to what he hath forbidden, Deut. 22.v. 9. we sowe Christs Vineyard the Church, with divers and different seeds, the seeds, as most commonly it falleth out, of ensuing discord and * confusion.

30. Finally, consider but the desperate wild conceits, (under the notion of new lights,) such an unbounded liberty of Prophecyng hash of late brought forth, what Monsters of impiety and grosse folly

folly together it hath begotten among us, ὅλοι λίγην, ὅλοι τὸ δέρα, *Aeschyl.* Περφύταις whilst the Ghosts as twere of all the μὴ χρῆσθαι, * ancient Hereticks may seem to have μὴ—*Ley*, been consulted with, and their loath- some long since putrified opinions againe revived in the same or a worse shape, than what at first they had, and that saying of Shemaiath unto Zephaniath the Priest, (Priests and People both it concerns) *Ier. 29.v.25,27.* might do well perchance if taken into consideration.

The Lord hath made thee Priest, saith he, & designes instead of Jehoiada the Priest, that yee should be Officers in the House of the Lord, for every man who is mad, or maketh himself a Prophet, that thou shouldest put him in prison, and in the stocks.

Now therefore why hast thou not—&c.



OF
T H I N G S
GIVEN TO
RELIGIOVS VSES.



*H*ings consecrated, or gi-
ven to *Holy uses*, I have
formerly else-where
shewne it, (*as in παραγγελίαι*)
Qu. 5. n. 19. how after
some sort they may just-
ly be termed *holy* too, and so ought of
right to be esteemed by us, considering
the *ends and uses* for which they serve;
Every devoted thing is most holy to the
Lord, Lev. 27. v. 28. Neither againe is
there any doubt hereupon, but that men
in all *Ages* will to choose be *grapping* and
reaching at them.

Nitimur

*Nostimur in vetitum semper, cupimusq;
negata.*

The devoted golden wedge, with the Babylonish forbidden garment; Josh. 7. by so much the more do they inflame Achan his unruly desires.

2. But nor this, nor that is the Question in hand: The Quere is, whether or no they be so fastned as twere to the Church, by vertue of their Donation, that they cannot safely be taken away, or otherwise dispos'd of, *Hic Rhodus, hic salutus*—: And that they cannot (*also lu & loquendo*) I stand thus confirm'd in my opinions, by these ensuing Reasons.

That which defrauds the Doner of his pious and good intendments, is not at any hand to be attempted or put in practise.

Arg. I^{nn.}

But such aversion or taking away of things consecrated to Religious Uses, defrauds—

Ergo—

3. That which defrauds the Doner of his pious good intendments, is not at any hand---)

band--) The will of the deceased, is surely, if not sacred altogether, yet much to be regarded: No man, saith the Apostle, disanugeth, or addeth thereto, Gal. 3, v. 15. Nihil est quod magis hominibus debeatur, quam ut supremæ voluntatis, postquam jam aliud velle non possunt, liber sit stylus, & licitum, quod non iterum reddit Arbitrium, Cod. l. i. Tit. 2. Nothing more agreeable to reason, than that the last wills of men stand firme and irreversible, after which they can will or dispose of naught any more.

4. Now on the other side, is it notoriously apparent, how the Doner here intends his beneficence, Εἰσάρτη, binding it moreover most an end with a certaine *Anathema*, or Curse against surprizall:

* *Sacer, est
venerandus*
& execrari
dus, Agrat.
*Gamas. vid.
Fest. in verb.* Whence the Things themselves given on this sort, as they are sometimes termed *Aradipata, seu Donaria, Gifis*, Luk. 21. v. 5. so elsewhere, as rightly *Aradi-*
mala because of the * curse or imprecation annexed: Πᾶνς ἀνθρώπος αὐτῷ θύεται
τὸν κυρόν, Leu. 27. v. 28. &c.

5. Further *Kadimastoma, aquerulus;*
Things

Things separate from common uses, without all right or liberty of returning thither againe; ἀτι μακίτι γισηδε ταῦτα κορυτι,
Concil. Chalc. Can. 24. Εἰς τοὺς τρεῖς
μακάλαυρούς, Just. Mart. Refp. ad Or-
thodox. 121. Modo irrevocabili res in Ec-
clesiā firmatæ, ll. Wisagoth. Tit. 1. A
perpetuall portion, Lev. 25.v.23. not to be
redeemed or sold againe, c.27.v.28.

Nothing which depriveth the Donee of his just right wherein he is interested by the Law of God of Nature, and of Man, is in any wise allowable.

2^{ndm}.

But such ablation of Things consecrated deprives the Donee of his just right, wherein he is interested by—

Ergo—

6. Such ablation of consecrate Things deprives the Donee of his just right wherein---) For the Positive and Humane Law, it is plain enough, and needs no further proove; Yet among others, notable is the Law of King Edgar to this purpose: *Primum Ecclesia Dei jura atq;
immunitates suas habeto;* And the more
notable

notable for the reason we finde given by
 * Leges E- one of his Successors afterwards, * Quia
 dovard. An. per eam (Ecclesiastic:) Rex & Regnum so-
 lidum subsistendi habent fundamentum:
 1049. Because it layeth a surer foundation of
 safety to the whole State.

7. Likewise for the Law of Nature,
 which alloweth *Sum cuique*, or right of
enjoying without interruption, that
 what every man stands *justly possedit*: And therefore is *Furtum* or *theft*
 generally defined to be, *Lege naturali*
prohibitum, Institut. l. 3. Tit. de Ollig. a
 thing most unjust and even against the
 dictates of Nature it selfe.

8. For the Law of God, *Ne furabere*
 here takes place: It is a breach doubt-
 less of the first Commandement, interdi-
 cting all invasion, secret or manifest, (*in-
 tuta Domina*) of another mans goods;

* *Ilegit omnes*
lucratorum- Or rather to speak properly, *Sacrilegio*
lucis ipsius - so called, by reason of the object where-
namque; *et* abouts it is converstant, improving it up-
nopb. in O- to an higher species of evill; *Sacrilegus*
rat. de Ager dicitur, *qui sacra legit*, i.e. * *furatur*, *A-*
gratian. 2 de Qu. 99.

9. In every truth, it is somewhat hard to find out a proper name, or to assigne a due and fitting series wherein to place it; Since as one speaks, *Quod nomen accipiet ablatio facultatum, quas nulla lex, nullus casus facit caducas;* Symmach. in Relat. ad Valent. &c. What appellation or title may the seizure of consecrate things deserve, the which no Law or instance of default doth any wayes render obnoxious to forfeiture.

10. But what then? May not the State anywhere out of its Autocratorial power dispence with these Lawes? Answ. With the merely positive Law it may: *Eius est rescindere, cuius est condere;* The same power may reverse and alter, which first enacted and gave it life; But with the Law of Nature it may not, it is fixed: With the Law of God it must not, it is sacred: *Civilis ratio civilia quidem jura corrumperem potest, naturalia vero, (aut divina, we may safely adde) non utique;* Inst. l. I. Tit. 15.

11. Yet

11. Yet againe: Such *Donations*, they will say, be oftentimes impended to superstitious and blind uses; or if not so, at least-wise misapplied afterwards besides the Do-
ners first intendments, by the undeservingly present Occupiers; Answ. For the former of these two, what if our *Ancestors* shall have erred in their *charitable*, but with all misguided zeale: Though their *devo-
tion* was blinde, yet was it not lame: Let us afford them *eyes* who have found us bands by putting their *charity* into a right course, howbeit still with reservation had of the Church her just dues and immunities; *Corah, Dathan, and Abiram*, made them *Censers* with an ill intent, that they might offer up *Incense* in them before the *Lord*, *Num. 16.* which was not lawfull for them to doe: Yet nevertheless *Eleazar* there destroyes not those *Censers*, nor doth he utterly cast them by, as unserviceable to all manner of *holy imployments*, but makes broad plates of them, for the covering or overlaying of the *Altar*.

12. For the latter, as it is the most common Objection here used upon this and other like occasions, the Argumentum Kadonard as twere, that Κοινὸς κατὰ τὴν ἀγάπην, saith Aristotle, Rhet. l. i. and a principall ground of mistake with the memorable; Jo. Huss. Tractat. de Ablat. Temporalia Cleric. n. 16, 17, 18, 19. &c. So is it the most frivolous and unconcludent that may be: An arguing from the abuse of a thing to the quite taking away of the Thing it self.

13. By this kind of reasoning no Ordinance what're either in Church or * Sic potest State, though ne're so rightly establish'd, ^{rit evenire, ut} should be of long continuance, since ^{du} caverimus offences will certainly come; It is not ne uspiam sit * Consequent, the institution be straight aliquid ubi made null, because of the succeeding mis- insipientium demeanours and abuses committed against mens possit it: As Hezechias somewhere upon spe- errare, nihil ciali considerations quite demolisheth the pene habeas- Brazen Serpent, 2 King. 18. takes away all mss. Wolfr. Strabo, de the Altars for incense, and casts them into rob. Ecclesi. the brook Cedron, 2 Chron. 30. v. 14. So c. 11. 2 Chron. 19. he only clenseth the Tem-

ple by removing the filth and rubbish out of it.

14. And yet more particularly for the businesse under dispute; God he is (in strict phrase of speech) the *proprietor* or *owner* here as it shall be evidenced by and by: *Et cum Deus possessor canobii nunquam reatum commisit*, (was anciently the Rule) fit prefata libertas eterna Ll. Edgar, An. 996. For as much as he who is the true owner of such *Donations* cannot possibly in any wise offend, what-e're his *Receivers intrusted* under him do, neither may the gift it selfe therefore be justly *seiz'd* upon, or taken away.

3^{rdm.}

That which (yet higher still) robs Christ of his proper Patrimony or Possession, is by all means to be abandoned of us.

But such (forced) ablations of Church-revenues rob Christ of his proper Patrimony or Possession—.

Ergo—

15. *Such forced Ablations rob Christ of his*

his proper Patrimony or —) Will a man rob God, saith he, Malac. 3.v.8. yet ye have robbed me: But ye say, wherein have we robbed thee? In tithes and offerings: Therefore, as it followeth, v.9. ye are cursed with a curse, because ye have robbed me, even this whole Nation; Whence it is plaine that God Almighty is in some sort capable of being rob'd and pilled. As likewise on the other hand of receiving somewhat, Mat. 25. v.40. Verily I say unto you, saith Christ, in as much ye have done it (i. e. ye have given any whit) to the least of my brethren, ye have done it unto me.

16. I will not here with the Canonists enter a curious needless dispute concerning the true proprietary of things dedicated to sacred uses; Some holding for the present *Incumbent*; Some for the *Church in communis*, and some for *Christ*: * Prosp. de vita contemplativa, l. 2. For *Christ* as the chiefe Lord; Those of the *Church* as *Feoffees in trust*, OR * Proct. c. 9. *rators under him*; *Deo & Ecclesiæ* is the usuall style of such *Religious Grants*; *Ecclesiæ* and therefore *Deo*, as some have probably reasoned upon this very ground,

ground, because Christ and his Church are mystically but one in vertue of that close union of Head and Members, Husband and Spouse, which is betwixt them; *I am my beloveds, and my beloved is mine, Cant.6.v.3.* For certaine, *Quod Divini Juris est, id nullius, (i.e. hominis) in bonis est, Inst. l.2.Tit. 1.* The Lords inheritance, *Deut. 18. v.1.* The holy portion of the Land, *Ezek.45.v.4.*

17. Nor doth it occasion any manner of difficulty, that his being Lord already before such Enfeoffment by right of Creation, whereby he made the world and all that therein is; *I will take no bullock out of thy house, nor he-goats out of thy folds: For every beast of the Forrest is mine, and the Cattell upon a thousand hills, Psal.50. v. 9, 10.* True: but here's an assignment or making over of things, which begets a new and more particular Title; Christ he is pleas'd in way of gift to accept of what was his before; His as Creator and maker of all things: and now his as Head and Patron of his Church.

18. And

18. And hence is it , in vertue
namely of such transaktion or new making
over, that, *Things* on this wise consecrate
to holy uses, are commonly in Scripture
termed Offerings, Gifis, Numb. 8. v. 19.
Mat. 5. v. 3. If thou bringest thy gift to
the Altar, &c. *τὸ σαέγρον*, where all the
right then or interest the Donor former-
ly had, is now hence forwards abolished
and taken away ; whiles it remained,
was it not thine owne, and after it was sold,
was it not in thine own power, is the speech
of S. Peter to Ananias, *Act. 5. v. 4.* as much
as to say : Now he had sold his posses-
sions, and brought in the price to the
Churches stock, (which he had done) it
was not his owne, the title was chan-
ged : Like as in such manner of Trans-
actions elsewhere betwixt party and party
it wonteth to be.

*That which discourageth Posterity
in their free contributions to pious
and godly uses is not to be approved of.*

3^{um.}

*But such distractions of Church-
Revenues discourageth Posterity in
their free contribut. -- &c.*

Ergo-

S 3

19. Such

19. Such distractions of Church-Revenues discourageth Posterity in---) Since who will depart with the least moiety of his substance to Religious imployments, when he shall see it obnoxious to the rapine of sacrilegious persons in future times; It will be here with men, as it was with the children of Israel in their offerings, because of *Hophni* and *Phe-nreas*, *1 Sam. 2.* whose rapacious wicked dealing in this manner, slacked the peoples devotions, so as they abhorred the offerings of the Lord, v.17. Indeed *Perdere hoc effet, non donare*: It would rather be thought rash prodigality in them, than any wayes a piece of Religious discreet charity thus to make ready the prey as 'twere, (*Tοις ιερούσαις χρήμασι* as he speaks,) which covetous greedy Sacrilegists might in succeeding Ages certainly imbezzle and devour.

* *Herocles.*

5th.

what we finde forbidden in Scripture as to the House or place of Gods worship, may in reason be well supposed forbidden concerning Lands, Revenues, and what're other things consecrated

secrated to his service: (And therefore doth the Councell of Chalcedon lay them together under one and the same Interdict, c. 24.)

But the impropriating or misapplying of Gods House to other uses besides the first institution of it, we find expressly forbidden in--- &c.

Ergo—

20. The impropriating or misapplying of Gods House to other uses besides the first institution of it, we find---) For this make all those places that prohibite any where and in any wise the polluting of his peculiar House, the Temple heretofore, *Lev. 21. v. 12.* *2 Chron. 29. v. 5.* *Ezech. 43. v. 7, 8.* *Dan. 11. v. 31.* *Iob. 2. v. 15, 16.* &c. But most remarkable to the point in hand, (as things especially now goe) is the Prophet Davids complaint here, *Psal. 74. v. 3, 4.* taken up long since, and occasionally used by *Gildas*, (such is the fatall revolution of times,) *Lib. de Excid. Brittan.*

Lift up thy feet unto the perpetuall desolation that the enemy hath done wickedly

* Propria-
natum, quod
in Sacrario
pollutum:
Varudo
Lingu. Lat-
tin. 5. De-
spoliare
Templa, sa-
cra propha-
nare, omnia
polluere. Sa-
lust.

* Τερπτε καὶ
πόνοις λύτροις
εἰσέσθη, Polyb.
1.6.

kedly in the Sanctuary.
Thine adversaries roar in the middest
of thy Congregation, and set up their
banners for tokens.
They break downe all the carved worke
with axes and hammers.
They have set fire upon thine holy places,
and have * defiled, or * profaned
(Βεβήλωσαν) the dwelling places of thy
Name.

21. Optatus l.6. Contra Parmen. well
expresseth this Fury of the Heathen a-
gainst the Temple of God, in that of the
Donatists afterwards, against the Church
of Christ, *Quid tam sacrilegum quam*
Altaria Dei, in quibus & vos aliquando
obtulisti, frangere, radere, removere &c.
omnia furor vester, aut rasit, aut fregit, aut
removit: And whether or no such out-
rages are to be matched by some kind of
proceedings in these late licentious times
of ours, may after stories speak, I need
not.

23. But the places fore-alleged, they'll
say, conclude only against a misapplying
of Gods House to secular and profane
uses:

uses: and so, *Give not that which is holy to Dogs*, saith our Saviour, *Mat. 7.v.6. Ans. I* grant as much, neither are they intended to prove any more; *Withall I acknowledge a great difference that is betweene ablation wholly, and a meer alienation*; *Tempa con-*
Or, which is much one, betwixt aliena- gesta in pro-
*nation to * prophane or not prophane uses*; *pbanos usus*
This latter do your Canonists upon convertere-
much easier termes yeeld unto; *Quippe sur, posse ad*
per eam, as Navarr. rationally gives it, alterius
non aufertur res Christo ejus vero Domino, Templi vel
& alteri datur, sed solū efficitur ut ma- Cœnobii;
nente utrobique Dominio penes ipsum, inser- Platin. in vi-
viat ei alio in loco, vel in alios usus quam ta Hygis.
ante serviebat; De Spol. Cleric. n. 13. Albeit * *Ruinis*
in truth this be but little better than ful- Temporum
*filling of the old Proverb, a * robbing Pe-* edificari tan-
ter to pay Paul, whilst we supply the quam non
wants of Christs Church here, by doing idem ubiq;
some notable prejudice thereto, it may sunt Dii imm-
be elsewhere; But then againe, the o- spolis alio-
ther reasons afore drawne from the rum aliis co-
wrong committed against the Doner, Do- lendi exco-
nee, &c. prove as strongly and conclusive- lendique;
ly against either. Liv. Dec.
L. 2. c. 3.

That

That which the Heathen by the
meere light of naturall reason have
always declin'd and forborne to med-
dle in, questionless containeth in it
somewhat of grosse impiety and not to
be undertaken.

But seizure of Church-means Hea-
then by the meere light of naturall
reason have always declin'd and —

Ergo —

23. what Heathen by the meer light of
naturall reason have always declind and —
 * Talem br.
minimis anti-
quis Patres
non nominamus
Reptorem
Homicidam
populi, Iupum
Diaboli —
Bonifac. in
Ep. ad Caihb.
Arab. Can-
tar. apud
clariss.
Spolius. in
Council. Bri-
tann.

The Assumption stands clear by the evi-
dence of Pagan Histories, from their no-
table Lawes, and manifold Sanctions e-
vermore fram'd against Sacrilege: Ex-
cept few, and those branded with infa-
my, none of note shall you meet with
upon record, that were this way guilty;
Sacrilege they held (generally) as the
worst, the most abominable of all
crimes, ranking it in aquall degree with
Blasphemy, Act. 19.v. 37. Ye have brought
these men hither which are neither robbers
of Churches, nor yet blasphemers of your
Goddesse; With Idolatry, as doth the
Apostle,

Apostle, Rom. 2.v. 22. Nay, he there * Sacri-com-
gives it for the worse of the two, his Ar- missum of
gument runs a Minor ad Majus, Thou quod non
that abhorrest Idols, doest thou commit Sa- quam expia-
cileged? A crime briefly which they rec- ri poscerit;
koned up among their * Sacri-Commisſa,
or faults not expiable.

Ex Tabul.
Pontif. apud
P. Criminis.
de H. Disf.
cpl. L. 24. c. 2.

24. For the Major I speake there of Reason well guided and regulated in its courses; In most things it is true, the Heathen following the clue of their naturall inbred reason, Ευαγγελιανα, as S. Paul tells us, Rom. 1.v.24. they became foolish, and went altogether astray, having their hearts darkned through error; But howbeit in some they kept right still, The Gentiles which know not the Law, saith the Apostle, c. 2.v.14, do by nature the things contained in the Law: And thus, say I, may their abstaining from Sacrifedge or depradation of Church-means, call it as you please, among the rest de-servedly passe upon the score of their more famous and praise-worthy vertues.

25. Dub. 1st. But here a doubt or
two

two may haply arise, e're we sum up the whole; Is the *disposal* then of *Church-Revenues*, will some say, whether by alienation, gift, or otherwise; no wayes lawfull; But that being once made over to the *Church*, they must necessarily there continue, without all power anywhere restant, or right of revocation? To this, I shall only tell you what your Romish * *Casuists* here say as far as their Resolves doe stand with *Reason*, and a Pearle is still a *Pearle*, though found amidst a dunghill.

* *Filius.*
Tens. 2.
Tract. 44.
Navar. de
Spol. Cleric.
n. 2, 3. &c. o.

26. First, it must be, say they, *Non sine compensatione debitâ*, there ought be a meet considerable price thought of in way of satisfaction: Secondly, *Cum assensu Beneficiariorum*, with full consent of the *Possessors* or *Persons* already instated; For by the *Law of Equity*, *Nemo jure quod habet, potest invitus privari*: And in defect hereof *Ahab* taking of *Naboths vineyard* from him, *1 King. 21.* though upon a *just value* first tendered for the same, is counted, (and worthily) to have been no better than *rapine*; Thirdly, *ut rationabilis causa subsit*, that the

the cause evermore be surely good, and this further they distinguish into three particulars, of *conveniency, necessity, and piety.*

27. For the first of these it commonly bespeaks some kind of exchange or <sup>*Permutare
lices pro re
bartur in holy things;</sup> And truly where ^{Majori mo-} the Church is no wayes *disconvenienced* ^{litori vel a-} but rather *advantaged* thereby, such ^{quales, Cod.} *Communations* to me seem * *Ianfull* c.1.sit.2. ^{n.16. No-} nough, there lying as now no direct ⁱⁿ⁻ ^{vell. coll. 2dā.} *bibition* from God there againsts, which yet there did against the *Jenish Priest-* ^{sit. 1.c.2. &c.} *hood* in regard of their *Possessions,* *Ezek.*
48.v.14.

28. For the second, that of *necessity,* (some avoidable *fatall necessity* you must ^{* Nulla ne-} understand it by, not a <sup>* voluntary or cessitas ex-
needleſly contracted one</sup>) they bind much ^{satur que po-} upon the examples of *Aſa* and good ^{He- test non esse} *zechias* in this case, 1 *King.* 15. v. 17,18, ^{necessitas,} 19. 2 *King.* 18. v. 14,15,16. &c. ^{Tertul Ex-} *percendam materiali Templo, nec eis que* ^{hort. ad Cæſ.} ^{c.7.} *dedicata sunt Templo, ubi ſalus redditur* & *pax paricitanti populo,* is the reſolute de-termination of *Ocham.* *I.de Potest, Eccles. &* *Sacul.* 29. For

29. For the last of the three they follow herein the practise of S. Austin and S. Ambrose, *Qui Ecclesie vas a propter captivos & indigenas conflari jubebant, Posseid. in vit. August. c. 34. Ambros. de Offic. l. 2. c. 28.* so afterwards, *Cod. l. 1. Tit. 2. Novel. coll. 9^{ta}. Tit. 3. c. 9, 10. &c.* Howbeit Alexious the Emperour (for his time) made it utterly unlawfull by an Edict of his, so to do, *Μητέρις Ιούνησα αὐτοῖς οὐκ εἴρεται ἀδελφοί τινες, Alex. Commen. 29οβ. Επι. Γερά. c. 24.*

30. *Dub. 2^{da}.* But then further and againe, Will any *prætence* or *allegation* of such *cause* or *causes* serve the turne? No: It must be *probata non presumpita*, not *barely presumed*, but *injustifiably proved*, (*Ως ἀγνῶν τεγγύα ἡ ζωὴ γὰρ θεοῖ*, if taken with all the *præmised limitations* set together) and yet is this now as much as the Canonists, the Popes owne *creatures* will allow his *Holiness*, maugre his supposedly *transcendent* and vast over-ruling *Authority*.

31. By this in briefe may the *Inva-*
ders

ders of Church-Revenues, see the bounds and narrow limits they are included within; There's almost a *Noli me tangere* to be found cleaving unto them; *Sacrum* with the *Ancients* walking by the lights of nature only, was as much as *Inviolabile*; * *Sacro-Sanctum dicebatur quod jurejurando interposito erat institutum*, ^{* Positum.} ut qui violasset, morte pænas penderet: Thus *Sacro-Santi Tribuni plebis*, *sacratissimi Imperatores*, among the Romans; And in this sense doth *Cicero Orat. in Catil. 2da.* use the terme of *Sacro-Sancta possessiones*, intimating a kinde of Revenue that was in no wise to be meddled with: *Pharoah buying all the rest of the Land besides in Ægypt*, *Exod. 14.7.* yet spares he the *Priests possessions* there;

—*Fuit hæc sapientia quondam,
Publica prophaniſ ſecernereſ acra prophaniſ.*

32. On the other hand let the Receivers or Contractors for Church-means be well advised before they fall into this snare, as the Wise-man termes it, (*It is a snare to the man who devoureth that which is holy, Pro. 20.v.26.*) lest whilst with the Eagle in the Fable they snatch their il-gotten substance

substance from the sacred Altar, they unawares carry a coale along with it, that may burne their nest, and in time
 * Liban. So-
 pbist. Aoy.
 H̄. ix. vid.
 Nicēph. l. 10.
 c. 29.

ruine their posterity, * Καλῶς καὶ ταῦτα,
 γῆς ἐξιστεῖ; Then whenas all too
 late, it may be, perceiving the moth and
 rust of Gods secret vengeance wasting the
 same, they will be forced with Antio-
 chus, 1 Mac. 6. to recant and say, Now I
 remember the evills that I did at Jerusa-
 lem, and that I took all the vessells of gold
 and silvers that was therein.

33. Above all may they (neither of them) forget that terrible fiend Euronymus mentioned by Pausanias l. 10. whose peculiar office it is among those infernall spirits hereafter, Τὰς σάρκας ταραδίνη ἡ
 μύρος, (as he there gives it,) to vex, or as we say, to gnaw the bones of sacrilegious persons; They lie in hell like sheep, death gnaweth upon them, Psal. 49. v. 14. and hereof you have a remarkable example in the story of the famous Charles Martel, to be seen more at large in Gul. Malis-
 tur. l. 2. c. 13.

34. Or lastly, if private home respects
 present

present or future cannot perswade with men, would they but consider seriously the common safety that lies at stake, and is hereby brought in danger; *Sacrilege* like some noxious vapour infecting the whole region of aire round about it, oft-times drawes a curse upon the very State it is committed in; Wherefore doth the Divine * *Plato* call it, 'Αρβορος οσσα, & * *De Leg.* τυραννος, a both wicked and State-de-^{l. 9.} vouring enterprize. And you in any wise (saith *Joshua*, speaking of the devoted substance at lacking of Iericho, *Josh.* 6. v.18.) keep your selves from the accursed thing, lest you make your selves accursed, when you take of the accursed Thing, and make the Camp of Israel a curse, and trouble it.

Dii prohibete manus, dili talem avertite casu.



**OF THE
SUPREME POWER**

In matters

ECCLESIASTICALL.



T is pretty to observe how those of the Court of Rome, and our new Disciplinarians, (some of them at least) conspire and meet in divers of their undertakings; Like to Sampsons Foxes tied by the tailes, though their heads look different wayes: Among the rest may this be one.

2. The *Pontificii* have mainly laboured the setting up of that *Man of Sin* above

bove all *Principalities* and *Powers* what-
e're, whether in *spirituall* or *temporall* af-
faires; Our *Disciplinarians* give out
at this latter; But howbeit in their en-
deavours for the advancing the *spiritu-*
all power of their *Presbytery* they come
little or nothing short; Christ's *King-*
dome with them is not rightly ordered,
nor he fully seated upon his *Throne*, un-
lesse the *Soveraigne sole managemant* of
Churche-busynesse be intrusted into their
hands; No *Superiour* will they willing-
ly acknowledge here upon earth besides
him: * *Quid imperatori cum Ecclesiâ?* cry
they with the *Donatists* of old; So that
an asserting of the *Civill Magistrates*
Authority, as to *Ecclesiasticall* matters, is
almost as needfull a task within *our*
selves, as it hath been wontedly hereto-
fore against the *common adversary*: And
this now in some sort I shall endeavour
to performe by these few following *Ar-*
guments.

* *Optar.*
Contr. Parv.

1.3.

Such Power which the best of Gods
Saints bearing rule here upon earth,
have anciently exercis'd within their
severall Dominions, may doubtlesse be

Arg. 1^{um}.

Of the Supreme Power Qu. 12.
still lawfully exercis'd by the Christian
Magistrate.

But the Supreme power both in Ecclesiastical and Civill affaires, the best
of Gods Saints bearing Rule—have
anciently—

Ergo—

3. Supreme Power both in Ecclesiastical and Civill affaires the best of Gods
Saints—) I will not here instance, which
yet I might, in Melchisedech, King and
Priest, Eli, Samuel, Priests and Judges, who
judged Israel, saith the Text; Noah Illus-
tris sacrorum pontifex, Beros. de Geneal.
1.2. For that in them the Regall and Sa-
cerdotall Power may seem after an extra-
ordinary manner to have been formally u-
nited together; And thereupon doth the
word **מֶלֶךְ** used Gen.41.v.45.Exod.2. v. 6.
Psal.99.v.16. &c. signifie as well a Prince
as a Priest: Yea, generally before the
giving of the Law, when as a distribution
of this double Office unto severall persons
first began, the Priesthood alwayes fol-
lowed and cleave inseparably to the Pri-
mogeniture or first-borne of the Male-
kinde.

4. After-

4. Afterwards it came againe to be
reunited and settled of course (within
the *Line* of the Asmonæi) in one and the
same person, I Mac. 10. v. 20, 21. c. 14.
v: 17. 41. 47. &c. Ὅτε καὶ Ἰησοῦς καὶ ἡ Ἰουδαϊκὴ,
saith Joseph. Antiqu. l. 14. c. 17. Οὐλαγὰς
ἡν βασιλεὺς σφῶν ὑπόμαζεν, (i.e. Ἰερουσαλήμ)
Ziphil. in Pomp. vid. Hegygyip. Hist. l. 2.
c. 13. Oros. l. 6. c. 6. &c. Nor was it thus
only with the Jewes, who had the *Or-*
dinances of God and *Traditionall pra-*
rise of their *Fore-fathers* to direct them,
but also with the very *Heathen* most-
where, as we may observe, whether *Ro-*
mans, *Greeks*, or *Barbarians*.

5. First, for the *Romanes*: who had
we read, their *Reges Sacrorum* or *Reges*
Sacrificulos by name, ordain'd of purpose
for performance of certaine *Sacrifices* in
former times belonging to the *Regall Of-*
fice; *Rex sacrificiis & Templis & omni*
Cultui Deorum, & moribus & legibus prae-
cera, Pompon. Læt. de Mag. Rom. c. 1. Numa
Pompilius, it seems, first diuided the *Fun-*
ctions, Liv. Dec. 1. l. 1. Afterwards and in
proces of time againe we finde that of

Pontifex Max. as a chiefe flower in the specious *Garland* of the *Cæsarean Titles*, and so continued for good while by the *Christian Emperours* untill *Gratian* his time, *Rosin.l.5.c.22.*

6. Next for the *Græcians* and others of the Gentile world; *Plato*. in his *Dialogue Πει βασιλίας* gives it for a Rule, "Ως τοι μὴ Λιγυπτῶν πὲ μὴ ἐξει βασιλία χωρὶς ἴσχεις ἀρχῶν, εἰτὶ γὰρ καὶ τὸν Ελλήνων πολλαχός, &c. Againe, Ἀράβην Τὸν Γέλεον βασιλία σρατηγὸν τὸν ἀρχῶν ἔμεν, καὶ δικάσιν, καὶ ἱρία, *Stob.in.l.de Regn. Δικαστὶ Τὸν ἀρχῶν τῷ Λιγυπτίοις* ἵρτες ἦσαν, *Ael.Var.Hist.l.14.c.34.* Οἱ βασιλεῖς καὶ ἵρτες ὥντες, *Plutarch.l.de Isid. Οἱ οἱρ.*

7. Neither yet this againe with reference meerly to some kind of *presidency* or *oversight* they may be thought to have exercis'd in sacred matters; But they did moreover personally *Themselves* performe these *Duties*: "Ἐγνώ οὐδὲ βασιλίας θεῖα, Τὸν σρατηγὸν, καὶ δικαστολῆν, καὶ θρησκευτὸν τὸν Θεῶν, *Stob. ubi Subl.* Οὐδὲ βασιλεὺς Τὸν καὶ Τὰς Θυσίας προΐκον, *Heraclid. Πει τοιλίθιας λαχεδαιμ.*

~~—Superoq; nitentem velot
Calicolum Regi, mactabam in littore tau-
rum. Virg.~~

* Rex ipso;
nutans
Inclinat Pa-
teram, secre-
tag; Beli, Et
vaga testa-
tur—Glan-
dian.

He speaks it by *Aeneas* chiefe Captain, or Leader of his Company, elsewhere entituled their King, *Aen.* I. 6, 7. — *Basilus* τ' ἀγαθός, λεγτούσι τ' Αὐχεντόν, saith Homer, like as *Moses* we have thus stiled King in *Jesurun*, *Deut.* 33. v. 5. Those Judges after for their times of being, Kings in *Israel*, *Judg.* 18. v. 1.

8. But to passe by, (as I was about) such like instances on all hands, Jewish or Heathen, for proofe of the Argument propounded, I pitch upon *David*, *1 Chron.* c. 23. c. 24. c. 25. upon *Solomon*, *2 Chron.* 8. v. 14. *Asa*, *1 King.* 15. v. 11, 12. *Jehosophat*, *2 Chron.* 19. v. 8. *Iosiah*, *2 King.* 22. v. 3, 4. c. 23. *Ezechias*, *2 Chron.* 29. v. 3, 4. c. 31. v. 2, 3. whose authorative influence there (all of them) upon the dispossessall of Church-affaires in every respect, is so evidently cleare of its selfe, as not to need any further discourse in confirmation of it.

* 9. To say here, they did it by some speciall allowance from the Almighty; This confirmes the point in controversie so much the more; Since how is it likely God should approve of that done after such a constant course of performance, (as there it was,) which yet were no wayes lawfull, yea, not commendable in its selfe; Or againe, as a Duty for them, (which others say,) particularly appertaining to the Kings of Israel; Litteræ, lira, untill they shall be able by some more probable shew of reason, to make good such their devised fancy.

2nd. *The Head hath Supreme Power in directing and ordering the rest of the Members.*

The Civill Magistrate is Head or chiefe of the Church he lives in.

Ergo —

10. *The Civill Magistrate is Head of the Church he lives in)* For a clearer proceeding, observe, First, that I speake of some particular Church, not of the Church universall, whereof Christ he alone

lone is *Head*, Col. 1.7. 18. Eph. 4. v. 15, 16,
and as so, *Imperator bonus intrà Ecclesiam,*
non Suprà Ecclesiam est, saith * St. Ambrose
most truly; And by this meanes further
we avoid that common Rock against
which the Romanists so fowly dash in
making the Pope Head of the Church, (in-
definitely,) Christ's Vicar Generall, a Pro-
christum, as some have term'd him.

11. Secondly, I speake of the people as Members here relating to this Head, under the notion of Christians also, not as men barely or as they are integrall parts of the Common-wealth; There's a wide difference to be found betwixt these two considerations.

12. According to the former of these two last, doth my Argument chiefly proceed, and for proof thereof, see Rom. 13.1. Let every soule be subject to the higher powers, &c. Πᾶσα δυχί, saith S. Chrysostome, καὶ Αὐτοῖς Θεῖς, καὶ Εὐαγγελικής, καὶ Περφύτης, καὶ ὅσις οὖν, &c. With him agrees Theodore, Oecumenius, Theophylact in their Commentaries upon the place; With them, ('tis plaine) and in their opinion,
the

the Precept there is universall, and extends to all men, of all sorts, whether Lay or Clergie.

13. But then moreover for the modality of the busynesse; In the 2 Tim. 2. the Apostle there gives as twere the reason of such Precept formerly, namely that we may lead a quiet and peaceable life (under them) in all godlinesse and honesty, v. 2. Godlines and honesty,--which manifestly implies that double right the Civill Magistrate hath both of Temporall and Spirituall Jurisdiction, making for our behoofe in the course of honesty, as we are men, and of godlinesse, as we are Christians.

That which necessarily agreeth to the Christian Magistrate for compassing the end whereto he is ordain'd, is not to be denied unto him.

But such a comprehensive generall power including the mannage both of Temporall and Spirituall affaires, necessarily agreeth to the Christian Magistrate for compassing the end whereto—

Ergo

14. Such

14. Such a comprehensive generall power necessarily agreeth to—) The Christian Magistrates end is, a rendering his people under him happy, not onely in Temporall respects of Honour, Wealth, and Safety, &c. but likewise in spirituall considerations of vertue and true Religion, whether relating to this life, or that hereafter; Δοκεῖ δὲ ἡ πολιτικὴ τέχνη μάλιστα προτερῆν, could the Heathen Philosopher* say, Eth. I. c. 13. that this is indeed, or should be by right his chiefer endeavour of the two.

* Vid. Pol. 7.
c. 8.

15. Which now in both respects he cannot possibly atchieve or reach to without the sword of either power: And hereupon was it therefore well and stoutly resolv'd of by Io. Parisiensis long agoe in spight of the Pope, Quod potestas Regalis non est corporalis tantum, sed spiritualis, habens curam animarum sicut & corporum, De potest. Reg. & Pap. c. 15.

16. Of either power, I say, in regard of the different ends there; And accordingly are the wayes or meanes of proceeding

ding either where, for the compassing of those ends very different, answerable to the various and divers condition of the subject matter they are conversant about; Whence have you by the way the meaning of that saying of our Saviour, Job. 18.v.36. *My Kingdome is not of this world, i.e. not according to the garb of this present world in the outward mannage of it;* Otherwise (as I was saying) since that distinction aforesaid, made of the Offices Regall and Sacerdotall, the power, as farre as I can conceive, is simply one, a Civill power altogether in its selfe, by no meanes Sacerdotall, eminently or formally, as not productive of any true Ministeriall Act that may be; The Civill Magistrate cannot preach, ordaine, nor consecrate, with the like.

17. What though Moses did so, and ordained Aaron, Numb. 3. v.3. It was an Act of extraordinary performance, and by speciall command of God; Priest he was not for certaine, by vertue of his Primogeniture, being younger brother to Aaron, Exod. 7. v. 7. maugre that Text Psal.99.v.6. Moses and Aaron among his Priests,

Priests, i.e. his Princes haply, for so the word in the Originall, as I have said, will carry it: And hence is it we find *Saul*, *Ieroboam*, *Uzziah*, &c. checked each of them for meddling in such actions, belonging to the Priests alone.

18. But to returne: It is then simply an Architectonicall, or over-ruling Civill Power, (*Πρεστίς ή πάσας ἀρχή ἡ οχην εἰς ιαυτον συλλαβεῖσας*, as one speaks) resident in the chiefe Magistrate; No conjunction here as of old, of different Functions or Offices in the same person, nor is the Magistrate hereupon properly a mixt person, 10.H.7.c.16. some *Tragelaphus* on this sort or feigned *Hippocentaure*; But only you have the outward discharge of a double duty, flowing virtually from one and the same principle of secular power, wherewith he stands inabled to both purposes.

whatsoe're takes away a due subordination of the powers one under another, is not to be approved of.

4th.

But Independency of the Ministeriall Partie in the management

Of the Supreme Power Qu.12.
ment of Church-Affaires takes away
a due—

Ergo—

19. Independency of the Ministeriall
Party in the managment of Church-affa-
ires takes away—) A subordination
here in ordine ad finem, because of the

* Ecclesia est straight * complication of Church and
in Republi- State in one, and that great need the
ca, Optat. Church hath of the secular arme to help
upon all occasions, will not serve the
turne; The Pontificis I know, make
good use of this Quirke for advancing
of the Popes unlimited power: Indeed
they do, as so, no question, Mutuus vi-
ces praestare, the Magistrate in his way of
Rule and Government, the Minister in
his of wholesome advice, Per modum
dirigentis, faith Parisiensis; And thus
right enough is that of Ignatius Ep. ad
Philadelph. if rightly understood, Πειθαρ-
χείτωσαν επίλογον ἀπα ταῦτη πολλῶν καὶ λοις αἰσχυ-
σι, καὶ πολλὰ Καισαρεῖ, πολλὰ Επισκόπων; It is fitting
the Clergy and Lay both, the Prince with
his Peers, be guided by the Bishop; Yet
howbeit for all this, it argues not truly
any Superiority of Iurisdicitive power in
him,

him, nor the Minister whate're, no more than it doth in the * Lawyer, Physician, ^{Eid. i.e.} &c. as to other respects of serviceably performing their severall duties about the Sovereign.

20. All the Quere is of a lineall direct ^{χειρίν πάσα} subordination, not essentiall, nor yet ^{καυ-ώρασην, Arr.} all as the effect stands subjected to the su- Epict. l. 3. perious cause by vertue of its production; (For so either of these Powers Magistraticall and Sacerdotall is immediately from God:) but Morall and accidentall upon occasion of some intervening Precept from the Almighty, Let every soule be subject to the higher Powers, saith he, the Powers that bes are ordained of God, Rom. 13. It is a thing altogether of Gods appointment and constitution.

21. Thus Moses and Aaron had their calling of God alike immediately; Yet such is his pleasure that Aaron obey Moses in all things, He shall be to thee, (saith the Almighty unto Moses, Exod. 14.v.16.) instead of a mouth, and thou shalt be to him instead of God: His Superior, his Guide and Governour; And hence that

Qu. 12. Of the Supreme Power

that frequent acknowledgement both in the *Priests* and *Prophets* heretofore of their service due to the *Soveraigne Magistrates* and that he was their *Lord*; *My Lord, O King,* is *Nathans speech to David*, *I King. 1.v.24.* *Let not the King impute any thing unto his servnt*, saith *A-bimelech to Saul*, *I Sam. 22.v.13.*

22. Were it otherwise in truth, and that there were not such a *subalterne dependance* of the two *callings*, one upon the other, the *Ministeriall* upon the *Politickall*, there would necessarily follow straight a grosse *monstrosity* of two *Heads*, *two Supremes* in the same *Body* of the *State*, and these, as occasion may fall out, quite *contrary* and *repugnant* in their *Advs* each to other.

23. The *Fathers* here, and other *Ancients* of the *Church* have evermore been zealous in crying up the *Rights* of the *Civill Magistrate*, *Chrysost. in Rom. 13. August. in Ep. ad Vincent. 48. ad Bonifac. 50. Conc. Crescon. l.3.c.15. Contra Parmen. l.2.c.7. Contra Gaudent. c.26. Optat. Contra Parmen. l.3. Isid. Sent. l.3.c.53. Ambros. in 13.ad*

13. ad Rom.v.6. *Vicem Dei agunt*, saith he; *Vicarii Dei*, as *Braction*, the very Title Pope *Eleutherius* long since bestowed upon *Lucius* the first reputed Christian Prince of this Land, *LL.Edo-ard.n.17.* and approved of by some of the *Reformed Churches*, as generally well befitting all chiefe Magistrates within their severall Dominions, *Confess. Basil-*
& Bohem.Sec.19. Indeed the *principallest among other their Titles whare're, and most neerly concerning them; *Εὐδίνοντας Σταλαγμάτων πρύτανον της Θεού Γεράπετος* *C. Zen. de Cyri Instit.* *C. Jur. Graeco-Roman. Tom.2.*

24. But for a further and fuller clearing of this point, as how namely the prime Magistrate any where may properly be term'd the Vicegerent of Christ within his own Dominions; Our Saviour Christ, (we know) underwent a treble office of being King, Priest, and Prophet: For his Priesthood he hath already by once offering up himselfe, Heb. 9. v. 28. (so far forth at least) fully discharged that; There need no more Sacrifices, nor yet Sacrificers to present them.

25. His Propheticall Office, whereby he taught and instructed his chosen people in the wayes of saving truth: affor ded them moreover divers Rules of wholesome Discipline, as a fence or mound of greater safeguard to that Doctrine which they had received; This, as being of necessary continuance, (together with a subordinate power of governing his Church, which consequently hereupon is not denied them) he hath deputed to his lawfull Ministers after him, according to that of the Apostle, Eph. 4. v. 11. Some he gave Apostles, and some Pastours, and some Teachers, for the perfecting of the Saints, for the worke of the Ministry.

26. Then in the third place for his Kingly Office, and that againe is twofold, at leastwise there is a twofold administration of it; The one Internall, by which he rules in the hearts of his chosen, through an efficacious, though secret working of his holy Spirit, Eph. 3. v. 16. 20. The other Externall, whereby he provides and effectually ordereth the outward means of their salvation.

27. And

27. And here now doth the Christian Magistrate come in, and is subservient in his place or calling; The Minister of God for this purpose, and for this more especially: (*Episcopus* too or *Bishop* after a sort, Τάρχηλος τῆς Ἑκκλησίας as Constantine was wont to stile himselfe, *Euseb. de vit. Constant.* l.4.c.24.) by having the oversight or care of the Church in a peculiar wise committed to him; ποιμάνος λαῶν, saith Homer, even some way ancient the sense our Saviour useth the word Ποιμάνος in *Ioh. 21.v.16,17.* Feed my sheep, which is donne not only *Docendo*, πορευόμενος, but *Regendo* likewise, and under this notion of Church-governance Princes and other secular Rulers be frequently in Scripture termed *Pastours* or * *Shepheards*, *Ier. 23.v.1,2,4.c.25.v.34,35.* *Cyrus* my Shepheard, *Isa. 44.v.25.* Νομοῖς καὶ δημοσίαις; *Iespol. αὐτὸς ἀνθρωπίνος;* *Plato.*

ΕΘΟΣ τοῖς παλαιοῖς χρήστοις περιπονηταῖς οὐδεὶς οὐδεὶς ποιμανίκην ἀποκεφαλίσει, οὐδὲ τοιμανίκην οὐδεὶς αποκεφαλίσει; *Eustath. in Iliad. B.*

28. Directively, you must note, and in way of some Authorative supervision, is it here to be understood whate're we ascribe to the Civill Magistrate in this worke of Church-Administrations, not

executively, or of any Ministeriall personall performance ; The Civill Magistrate as I said, preacheth not himselfe, baptizeth not, nor yet consecrates, &c. but onely his charge is to see these duties, with the like, well and fitly perform'd by others ; And herein then doth the * Nomothetick

* Τινας γαρ ον Faculty differ from other Arts, as Aristotle in his Ethics l. 10. c. 10. hath well observ'd, Επειδη γαρ τοις αλλοις οι αυτοι φασιν, &c. because there, saith he, the οφεχαιρ οι δυ Professors commonly, as Physitians, Limniers, &c. both prescribe and act Them-selves to all purposes, but not so the Civill Magistrate : Nor is it consequent in very truth he should, whate're some men of greater clamour, than reason, would seem thence necessarily to enforce.

5^{um.}

That which begets certaine annoyances inevitably befalling the publicke State, is not to be allowed or approved of.

But an Independency of the Ministeriall Government in the Church upon the Civill, inferres certaine annoyances inevitably befalling —

Ergo —

29. An

29. An Independency of the Ministeriall Government upon the Civill inferres-) For first it inferres an *irrefistable power* of performing the *highest Act of Spirituall Judicature*, which is *Excommunication*, upon the person of the *chiefe Magistrate*, and so *consequently* of suspending and putting him for the present in a *doubtfull capacity* of governing: With them of the *Romish Faction* it is a *ruled case*, *Quam citò aliquis denominatur excommunicatus, ipso facto ejus subditi sunt absoluti à Dominio ejus*, Aquin.2.2de.Q.12. As *Uzzia*, say they, struck with a contagious *Leprosie*, did incurre by Gods Law the *forfeiture* of his *Kingly Authority*, 2 Chron.26.

30. Againe, as so, the *Ministeriall* parey might of *Themselfes* frame and enact *Ecclesiastical Laws*, though ne're so *præjudiciall*, yea contrary to the *Civill*, that is, *distract* and *teare* in pieces a well settled *State* by their *opposite proceedings*: It is a most true saying that of our Saviour, and will be ever found so, how a *Kingdome divided against it selfe*

cannot stand; But then doth the Councell of Peace safely rest between them both, (the Spirituall and Temporall Jurisdiction) Zach. 6. v. 13. when as they are cæmented and joyn'd together in one and the same person.

31. It may be said, This manner of Reasoning opens as wide a gap to inconveniences another way; The Temporall Magistrate may probably use his Supremacy of Ecclesiastical power, (suppose it there placed) in decreeing Laws and Ordinances to the Churches prejudice, as much or more, than the Church hers to the detriment of the Civill Magistrate.

32. Answ. The Magistrate we now speak of, I suppose to be Christian, and Orthodox withall, equally thereupon interessed in the defence and maintenance

* Χριστῶν συνάρχων, οὐρανοῦ πρεσβύτερος πραγμάτων πραγμάτων, Ναοῦ διοίκητος, Ναοῦ διοίκητος.

of the true Religion; Christianus Magistratus præcipia* consors & Minister Divinae potentie est, Confess. Basil. & Bob. Sect. 19. Where it is otherwise he may I conceive have to doe (and rightly) in Church-affaires brought before him, Ans.

25. v. 10. c. 26. v. 23. but not so much; His Power is not so kindly, not so well suited and proportioned to the busynesse in hand: Being without the Church himself, a Pagan, an Infidel, he cannot be thought so properly interestred in matters belonging to the Church; Doth any of you, saith the Apostle, having a matter against another, go to Law before the unjust, and not before the Saints, 1 Cor. 6. v. 1. Of Christian Governours is it then chiefly to be understood what the Prophet Isaiah speakes, Isa. 49. v. 25. Kings shall be thy nursing Fathers and Queens, &c.

Where the last Appeal lyeth in
matters whether Ecclesiastical or Ci-
vill, there undoubtedly rests the Su-
premacy of Power either way.

611111.

But in matters both Ecclesia-
stical and Civill the last Ap-
peal lyeth to the secular Magi-
strate.

Ergo—

33. In matters both Ecclesiastical and
Civill the last Appeal lyeth to—) It
is the Judiciary Supreme Authority, you

must observe, in ordering and determining Church-matters, I argue for, not some potestative command barely, which they themselves likewise, as businesse may fall out, are sometimes content to admit of: And for that now see Exod. 18. v. 25,26. &c. there Moses reserveth to himselfe the finall decision of all causes brought unto him, undeterminable in inferiour Courts: All causes, I say, promiscuously, whether they were Ecclesiasticall or Civill, as will appeare by comparing the place with Deut. 17.v.8,9. &c. So St. Paul, Act. 25. v. 11. appeals from the high Priests, and Sanhedrim of the Jewes unto Cæsar; The businesse was altogether about certaine Doctrinall points in Religion, v. 19. Nor did he it as forced upon this course, but I stand at Cæsars Barre, saith he, οὐ μὴν, where I ought to be judged: *Quia hic est locus iudicij,* as the Interlinearie glossē hath it.

34. Repl. But are we not commanded to go unto the Priests, the Ministers in difficult doubtfull causes, and they shall shew us the sentence of judgement, Deut. 17.

Aguine,

Againe, read we not of the *Priests* lips preserving knowledge, and how at his mouth we must seek the Law, Mat. 2. v. 7. i.e. be directed and ruled by him.

35. For the former Instance, it concerns altogether the people, not the *Magistrate*; The people are there directed to the *Priests* and *Judges* of the Sanhedrim, over whom yet was *Moses* for his time, and after him the *Kings* and other *Rulers* successively ensuing; For the latter it argues the *Priests* their *præeminency* of knowledge in *Divine* matters, not at all of *Judiciary Authority*: chiefe Councillors I grant, they may be, Supreme *Judges* they may not.

36. But secondly, the *Civill Magistrate*, say they, is many times unlearned, an utter stranger, wholly unexpert in the *Mystery* of *Divinity*; The well is deep, and he may have little or nought to draw with; *Answ.* It was a good wish, and well befitting the place he held, of the Emperour *Tiberius*; * Ut *ipsis intelligentem humani, Divinique Iuris* mentem (*Dii*) darent; That the gods would

* *Tacit. Ap-*
sal. J. 4. c. 7.

would furnish them with a through understanding as well in Divine affaires, as secular: Give the King thy judgements, O God, and thy righteousness unto the Kings Son, Psal.72. And truly in times of the Law, God Almighty, 'tis plaine, requir'd it at their hands: For and therefore were they commanded to study the Law exactly, Deut.17.v.18. Yea, it was great part of the Solemity at their Inauguration, a presenting them with the Testimony of the Law, 2 Chron. 23. v. 11, thereby intimating the speciall skill and profunde seem knowledge they ought evermore to have determinati- in the same.

* Princeps

non tenetur

profunde sem

determinati-

ve intelligere

Scripturas

sacratis, suffi-

cit namq[ue]

ei eorum in

confuso degu-

stare sensen-

tias, qualiter

& peritiam

legis sua,

&c. Fortesc.

o.54.

37. Yet, suppose the worst, * Personall defects, say Civilians, in no wise prejudice the just rights of a man; He may have an inherent right, yet not be able to make true use of such right in the practice of it: Els by the same reason Princes oft-times should lose their right of secular Iudicature, not of Ecclesiasti- call only, as being through want of age, experience or otherwise, a like unskilfull in both.

38. But therefore over and beyond that extraordinary privilege of Gods Spirit, 1 Sam. 10. v. 9. Prov. 16. v. 10. c. 20. v. 2. usually enabling them after a more particular manner for discharge of so high a calling, they have to this purpose, (at leastwise may have) of the Clergie alwayes, men of profound and expert knowledge about them; David thus had Abiathar of his Councell in Spirituall affaires, as well as Achitophel in Temporal, 1 Chron. 27. v. 33, 34. Joshua by Gods speciall appointment, was, as occasion requir'd, to consult with Eleazar the Priest, Num. 27. v. 21. Iehoiada, whilst he liv'd, instructed Iehoash, 2 King. 12. v. 2. So as what's wanting on the Magistrates part at any time, may be supplied by the advise and judgement of others.

By what right or interest secular persons of inferiour rank exercise Juridicall Authority in Church businesse, by the same and much rather, may the Supreme or chiefe Magistrate.

But secular persons of inferiour rank

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Et est ad ho-
minem.

rank (with Them) exercise Iuridicall Authority in —

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39. Secular persons of inferiour rank (with Them) exercise Iuridicall Authority in —) I refer my selfe for proove here-of to their own Consistoriall Courts, or Synodall Conventions, where persons of the meere Laity are interessed and authorized, we find, in the disposall of Ecclesiasticall affairs.

40. But they do it, they'll say, in way of concurrence, and as joyned with the Ministerie; Well: Yet is that little to the point; For if persons of the Laity, as so, may at any hand co-ordinately or otherwise have to do in Church-matters, the maine Bar, an inconsistence namely; between the two Offices is quite removed; Grant the chiefe Magistrate but power of interposing here, it must necessarily be a Supreme Power, and the right consequently a Supreme Right, as grounded upon this Power.

41. Finally

41. Finally and for conclusion of the present Argument; Certaine it is the Christian Emperoars of former Ages,^{* Rer. H. I. 2. Nicop. l. 5. c. 16. Ambros. Ep. I. 1. I. 2. 2. Ep. 12, 13.} (notwithstanding the modesty of some, at sometimes, as of * Constantine the Great, * Theodos. Valentin. Gratian, &c. whose reverend regard nevertheless hereby expressed to the Ministeriall Function, should not by any means be objected to a diminution of their just Authority) have thus assumed to themselves power of ordering Church-matters, both Credenda & agenda, sometimes in Counsell, and sometimes out, πάτη κανόνες, Euseb. de vit. Const. l. 3. c. 11, 12, 13. Socrat. l. 1. c. 22. Theod. l. 1. c. 20. Cod. & Novell. passim: And what followes then, but that on the other side we (for our parts) readily give unto Cæsar the things which are Cæsars; yeeld to the Secular Powers those their just rights and dues, which both God and the Municipall Law most where hath invested them in; Take heed least while over-eagerly we contend here against a κασταγναῖος in the Magistrate, we again introduce not thus unawares a Πατη κανόνες in the Clergy by

by too much inlarging the *Phylacteries*
of our new devised *Presbytery*.

*Conclus. or
peru.*

42. And now withall briefly to set a period to the whole *Treatise* collected by me, such as it is, occasionally heretofore, and for my private use; What I have there *argued* and then *concluded* of to or fro in each particular point, I humbly submit to the *unprajudicate censure* of the severest *Gainesayer*; * *Et refellere sine pertinaciâ, & refelli sibi iracundiâ paratus*, as somewhere the *Oratour*: Not peremptorily *confident* in condemning of other mens opinions, nor yet peevishly *averse* (upon clearer and better grounds) from having mine owne refuted.

* *Tuscul.*
Qu. l.2.

43. The Lord of his mercy forgive the *sinfull grosse Errors* of the *Age* we live in, and in his good time compose all *differences of opinions* among us: So making us to be of *one mind* and of *one judgment*

ment in the verity of his unerring word;
sic faciat, qui quicquid vult facit.
 Amen.

Aliud est γραμματικῶς Scribere, aliud δογματικῶς, in alio pugnandum, in alio docendum est;
 Hieronym.

Δεῖ οὐ λέγοντα μὴ ἀποφάναι μόνον, ἀλλὰ καὶ οὐ αἰτησαντας λέγειν, καὶ μὴ Γίνεσθαι μηδὲν, μενδὲν ἀξιοῦντας ἀλογον, αλλ' οὐ ἐπαγωγὴν, οὐ ἀπόδειξιν φέρειν; Arist. Phys. l. 8.



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TWO
C A S E S
O F
CONSCIENCE
Briefly expended.

C A S. I^{mas.}

*whether and how farre it is lawfull to obey
any where (supposedly) unlawfull Powers.*



H E best and safest Card
to steereby in matters of
Conscience, is, they'le say,
Conscience its selfe; To
this purpose every
man hath his *owne pecu-*
liarly to himselfe, his *Juno Moneta*, as I
X may

may so call it, or *to some counsellour* within him; Yet that *conscience* within want not moreover some *certaine rules* of *Directions* from without, I have (as to the *present Case*) fitted this short ensuing discourse.

2. Where to begin, I speak not of some *power* or other *unlawfull* in its *outward acts* of *Administration* barely, (That hath already had it's due place of *examination elsewhere*) but in the *substance* and *first origination* of it; The one for *distinctions sake*, you may perchance aptly stile *Eξωτερος*, the other *δύναμις*, that *genuine*, this (as to *civill considerations*) an *equirocall false power*.

3. Such namely is all kind of *usurped Authority* whate're, whether by *Force* or *Fraud*, with the like *præposterous* and *indirect means* of *Atchievement*; For as much as * *Force of it selfe*, and not *extraordinarily backed*, (which yet is not now to be expected) by some *speciall warrant* from the Almighty, as *Joshua roltæ*; *Syl-* had in *driving out the Nations before* *vest. in Verb.* him, *Josh. i.* or *Jebu* for his *cutting off* the

the house of *Ahab*, 2 King.9.v.6,7. (because, He it is, the most high God, who alone ruleth in the Kingdome of men, and giveth it to whomsoever he will, Dan.4. v. 17.) can never give a warrantable true Title, though sometimes it may make way for one; Else and upon like grounds might your high-way Robbers or Pirates on the Seas not want just plea for their exorbitancies; And for fraudulency it is so farre from interessing the Occupier or Possessor to a just Tenure, that it weakens, yea quite annulls the same; *Quippe id jure possidetur, quod iure acquiritur*, is a true Maxime in Law: That's justly possessed of us, which is justly and rightly acquired by us.

* Dion. Zic
phil. Taciti
Suet & in-
vit. Imperat.

4. A subsequent unanimous Agreement of the people then (and such by the way, both then and long before, had those Romane Emperours whom S. Paul and S. Peter there Rom.13. 1 Pet.2. injoyne obedi- ence to, (consult but the * History aright) The * Jewes for their parts, freely profess as much, Job.14.v.15.) is the sole thing that may supply and make up the deficiencies either way.

* Kai ἡγε-
μονος επικα-
ριατο-
της-εν δχε-
μη βασιλεα-
ς μη Καισα-
ρε. Constit.
Apost.1.6.

5. And this too withall you must note, onely in *Elective States* where the people become free againe, loose and *disengaged* upon every *change*; Like as the Apostle speakes of *Marriage*, 1 Cor. 7. *The Wife* (saith he) *is bound by the Law to her Husband, as long as her Husband liveth, but if her husband be dead, she is at liberty to be married unto whom she pleaseth.*

6. Not so altogether perchance in true *Hereditary Empires*, but there lies moreover a certaine obligation upon the *community* binding them for *Posterity*; What *Power* their *Prædecessors* by mature advise have settled in some *Race* or *Line* of men, their *Successors* cannot at pleasure, (For neither in truth are they any longer *Sui juris* here, or at their owne dispose in that condition of Subjects they now since stand in) evacuate in their *Issue*.

6. Surely such sinister *Intrusive Acquisitions*

quisitions of Power abovesaid by Force or Fraud, &c. (not to dispute the right of Title any farthur,) God seldome prospereth, (Shall he prosper? Shall he escape that doth such things? Or shall he break— Ezek. 17.v. 15.) never blessh; Permit he may some times the Intruders there for chastisements sake to a sinfull Nation or Peoples, as the Rods of his anger, Isa. 10.v.5. the executioners of his judgments, Habak.1.v.12. yet not approve of them; Oppression or unjust dealing in any kinde are no fit object of the Almighties Favour.

7. At best to argue here further, as men most an end will be apt to do; the Justice of some Cause, or the good liking of God concerning it, from the outward prosperous success of the same, is a verrie silly and groundlesse way of reasoning; Secret things belong unto the Lord our God, saith Moses, but the things which are revealed unto us—that we may do the words of his Law, Deut. 29.v.29. Gods revealed will extant in his Law, is the sober Christian mans Rule whereby he steers himselfe and actions; That of Providence

meerly, or outward success, the motto of presumptuously foolish men, such who have not rightly observed the various and uncertain method evermore of Gods proceedings in the dispensation of humane affaires; They proffer in their wyses, saith he, Psal. 18. v. 5. thy judgements are high above their sight, therefore despise they all their enemies.

8. But now supposing the ~~worst~~, and that by the just sufferance of Almighty God in this kinde, we are at any time put under the Usurped Power of illegall Governours, the maine scruple propounded is, what course People are to take in this case, how far they may obey or not obey, yet without any wrong donne to their Consciences.

9. That live they ~~must~~ and ~~may~~ under them, is a point cleare enough beyond gain-saying; Els as the Apostle speakes upon other occasion, 1 Cor. 3. we shall be forc'd oft-times to go out of this present world, to quit that station or place of abode which yet God and nature hath plac'd us in: Israel now subdued may not

not be suffered upon any other termes to dwell in the *Land*, unlesse they serve their new Masters the Chaldeans, *Jer. 40.*
v.9.

10. *Obedience*, I terme it, although the word more properly here importing were that of *submission*: *S. Paul, Heb. 13.* * πέστε τῷ v.17. (and sometimes, 'tis true, where βιαζεται τῷ) the power is lawfull, both are requir'd) ἵξεσθον ἀπι-joynes them together: *Obeyle them who have the power over you, and submit your selves:* *Obedience* in the true notion of the word implies some voluntary and free consent in the parties subjected, without which, forced Domination whether in the purchase or after marriage of it, is according to the just Rules of * *Policy*, τὸ θεῖον βασιλεῖα—Plato οὐσίαν ὡς δύο παρεχομένην ἄιδην δυοῖν ὄρόμασι, τῷ αὐτοῦ λακῆ—Plato εἰς Πολιτικ.

11. I cannot here pass by without touching at it, the gross prævarication of some men in pressing upon us so earnestly as they do, the duty of obedience to the Supreme power alwayes, whether good or bad, lawfull, or unlawfull; And for Scripture prooфе they alledge commonly the old Texts, *Rom. 13.v.1.* *I Pet. 2.v.13.* which

howbeit time was, they were pleas'd to take little notice of, or rather they labour'd to elude them by their frivolous glosses, and strain'd interpretations; But what? Doth a fountain, my brethren, send forth at the same place sweet water and bitter? as S. James speaks; Or shall the Spirit of God blow hot and cold in the same Text, according to our changeable fancies, and as may best make for our advantage?

12. Truth is the Powers the Apostle there treats of, are Powers of Gods ordaining, whosoever there ore resisteth, resisteth the Ordinance of God, Rom. 13. Powers, I mean, set up in a justifiable way of

* Fundata ^{longo imperio} Achievement; And such now was even ^{domus, Ta-} Nero then, (over and besides the free con-^{cir. Hist. l. 2.}sent of the people, we speake of, as some-^{times necessary}) claiming by a just and ^{titulus} good Title, as being Originally of the ^{Kaisarei, &c} Cæsarean * Family, grand Nephew to Au-^{tois cœsarii, &c} gustus and Tiberius both, though in a ^{totis cœsariis} different Line, Claudius his Son moreover ^{adoptionis, Zi-} by Adoption, and by him particularly de-^{sign'd, any Obstacle notwithstanding that} might be, next to succeed after him,

(how-

(howbeit too was such Obstacle now remov'd by the death of Brittanicus Claudius his naturall Son and right Heire indeed, when St. Paul * wrote his Epistle to the Romanes) in whose time and with particular regard had to his tyrannicall Government afterwards, the Apostle, it may be, chiefly fram'd that peremptory and indefinite command of obedience to Superiors.

13. But such now are not your Usurped Powers; Powers assumed, as they say, *Sine Titulo*; Such they may rather be thought to be from Satan, who gave power, we finde, to the Beast, Rev.13.v.4. Or if from God, from him in way of * *per-mission* barely, not in any wise of his *permittente* appointment properly, or *setting up*; *Remig. in* They have set up Kings, saith the Almighty, *b. not by me, Hof.8.v.4. i.e. not by my* allowance, (as to the matter and manner of the Fact both,) pointing to Jeroboam, who had injuriously invaded the Throne; *Aug. Contr.* Like was the *il-gotten Sovereignty*, (which by turns they held over the Jewish people) of the Moabites, *Judg.3.v.12.* the Canaanites, c.4.v.2. the Amorites, c. 10. *tio, mala tra-* v.7. *to; Ifid. His-*

* Scripta off
hac Epistola

ad Roman.

ad Paulum Cor-

rimb. conser-

rance An.

*Cbrist.35. **

Imper. Nero.

rom.3.10. Dis-

am abijt. Bri-

tannic.13. D.

neno exi-

Eins. An.

Cbr.57. Im-

Neron.2do.

Calvis. in

Chronolog.

Deo non

volente, sed

permittente

Remig. in

Roms.13.vid.

Cyril. in Hof.

8.v.4. Ifid.

Palmi.1.2.

Ep.216.

Fauft.1.22.c.

75. Bona (a

publ. 3. c. 33. v. 7. and accordingly did the Jewes,
as w^t w^t, &c. (no particular Mandate from God to
the y^t w^t the contrary here againe interposing, as
a dissenter there did in Jeroboams case, 1 King. 12.
Theod. in lib. v. 24. or in that of Nebuchadnezar, Jer.
** Valens in 27. v. 12, 17.)* as oft as strength and oportu-
*nity serv'd, againe * throw them off,*
the same hand of the Lord working
publ. 3. c. 9 their deliverance upon a serious repen-
Gr. Tholos. tance, which had formerly for their
L. 26. v. 7. v. 5. sins, brought this heavy yoke of bondage
Gorrod. upon them.

Magnif. Po-

lio. c. 3. m. 81.

Alford. Cof.

Theol. c. 17.

Reg. 8.

14. Thus for our living meerly un-
der illegall powers, after a submissive pa-
sive manner of conversation, as we are
men, as Christians, each in his private
calling, so long as there be nothing ob-
truded upon us repugnant or hurtfull to
our Consciences; But then besides a *Be-*
ing or bare Fruition of livelihood many
too withall must needs have places of
Publike Office, and imployment from them:
and the Quere especially will be, what's
to be done there? How men may Poli-
tically act or not at in this doubtfull posture
of subordination,—Hic nodus vindice
dignus.

15. For as much as, first they may seem hereby to approve of the prevailing power; Else why doe they co-operate with them? Action most an end, and very probably argues our tacite allowance of them with whom we joyne in action. who is on my side, saith Iehu, who? 2 King. 9. and he proves it there by their subseruency to his command's in doing execution upon Jezebel; All that thou commandest us we will do, and whither soever thou sendest us we will go, say the Israelites to Joshua, c. 1. v. 16. thereby testifying clearly the good opinion they had of him, and * Es 3 is his new begun Government over them.

τέτο ταχείας
λογισάδες; Es

16. Againe, if the power (Originally) γενόνται
be invalid and naught, (as to a stating αἰτίας
of the Question we have suppos'd it is) τίτης
it cannot possibly be communicated to αἰτίας
inferior Agents in any purer condition τίτης,
than what it selfe hath; Where the οὐκ επιτίθεται
Fontaine is corrupt, the streams thence χύνεται, μετα-
issuing by no meanes run cleare; Cer- τοις δὲ ταῦτα
tainly Quod deest in causa, deest in effectu: ταῦτα δὲ
And therefore what men * shall operate τοιῶνται, το-
in vertue of such power (though other- οῖς, &c.
wise Arist. Rhet.

wise right enough perchance for the matter of it) can scarcely be accounted right or lawfull, as grounded upon no lawfull Authority.

17. Some have found out, as they conceive, a sufficient salve for this sore, by fancying some such legall Authority abovesaid, residing at leastwise in case of defaylance, eminently and virtually in the whole body of the Republique; Or how'e're better it is, say they, to *All* by a wrong or null power, than that the Commonwealth should run to Anarchie, and utter confusion, which otherwise it must needs do.

* Collegium
et persona
filia, med pa-
tientia con-
sensu baberi
nisi per sin-
gulas perso-
nas, Pline.
Tract. 25.
c. 8.

18. What Chimera's of Inventions will men make use of to strengthen and uphold their most groundlesse conceits they have once imbraced; For as to the former of the two: Do they meane some Idea or *Abstractive notion meerly of a Common-wealh, and thereupon a tacite interpretative consent of the people thence further arising? If so, well might their decision on this behalfe have passed heretofore in Plato's Schooles, but not with

with us; Or is it the *people* they meane *viritim* and *diffusively* taken, in whom there resteth, and from whose * *unanimous* free consent they would seem to derive their power: That's trulie the maine point in *Question* here, but as mainlie still supposed against.

* Non potest
ad civium
confessionem
fultum cen-
sori quod e-
rept à liber-
tate fias. Bo-
din. do Rep.

19. To the latter I shall say no more, L.3.c.5. Tho-
but that the *pretence* can at no hand seem less. L.3.c.7.
sufficiently warrantable, the upholding of n.3.
injustice and *wrong* anie where, for a ro-
dance of certaine temporall inconvenien-
cies; We must not *do evill* that *good may*
come thereof, is the Apostles peremptory
Doctrine, with a *brand* of *sure damnation*
annexed and set upon them who shall so
do, Rom. 3.v.8.

20. Yes, but further, supposing the
matter of their *commands* to be *just* and
good, may we not here, say they, as law-
fullie *Act* towards an *imposing* them up-
on others, as *performe* them *our selves* by
command from others; Both alike be-
ing *duties* of *Obedience*, and for the latter
there can be no great *Question* of it.

21. *Answ.*

21. Ans. The difference, as to this particular, is wide and cleare enough, betwixt a *Passive* and an *Active* obedience, (*Active* I meah, in some Politcall way of acting,) For the one, the *Passive*, it is a duty which by reason of the object it points at, were there no *compulsive Authority* from without, we are morally bound to: Everye man in this respect is or should be his owne *Magistrate*.

22. But in the other, there's a *legall power* over and above requir'd for the right forming or aduatiing as 'twere of our endeavours; Else, *Quid Authoritate
hee facis*, by what *Authority* do we such or such *actions*, may be the *Quere* again; I may doubtless in order to the *lawfulness* of the thing it self oft-times warrantably doe that, which they who sit

* *Quid non
potest Authorum
illicitum, sed
justitiam A-* power in a **dispensative way of justice*, yet *etius illis illi
cisis: Cajes.* neverthelesse may I not for all this leap into *Moses Seat*, or be but perchance a *subservient instrument* to the execution of their commands.

23. There

23. There remaines one onely *key* behind, able to unlock the foresaid *difficultie*, (if so the *materialls* be sound and *good*, whereof it is fram'd,) and that is in such *case* of *publike disturbance*, and where the *golden link* of wonted *subordination* is broken off, an *immediate dependance* upon God above, according to that *Prov. 8.v.16. By me Princes rule, and Nobles, even all the Judges of the Earth;* Againe, *The judgement is Gods, saith he,* *Deut. 1.v.17.* Let this be granted, and they, the *inferiours* whate're shall act what they do, not in *virtue*, though in *name* of the *usurping Powers*, but of *God*, from whom they have received their *Commission*, and to whom they must one day render an *account* of all their *undertakings*.

24. But here againe they must moreover (according to the *cautions* formerly insinuated) with all *circumpection* distinguish of the *object* or *busynesse* they may have to deale in, which is *twofald*; Sometimes *Things intrinsically good, els indifferent at leastwise, and of com-*
mon

mon course regulable by the knowne establish't Lawes of the Land; And here the way they have to walke in (in this regard at least) is somewhat smoother, not so subject to any scruples or doubtings.

25. Other whiles Things relating particularly to the present discomposed condition of State they live in; And here now there appears a *Lion* in the way, rather there lurkes an *Adder* in our path, which we can never be able to pass by without being stung; When as we shall do ought there to the *upholding* in anie wise of an *injust power*, or on the other hand to the *hurt* and *præjudice* (as may be) of the *wronged party*.

26. So as to draw up a short state of the *busynesse*, and then finish; All men may haply in such a case propounded of *unlawfull Governors*: Under them, to wit, or rather in *truth, under God*: Againe *under them*, but not *for them*; And this lastly in *matters of legall and ordinary dispatch*, (for as for their *intrinsecall conformity* to the *Rule of Morall Justice*, that's evermore

evermore to be understood) not of particular and the present concernment.

27. What men shall do beyond these ** Qui obrem-
bounds, it is an * owning of the cause peras in ma-*
wherein they imbarque: Indeed a draw-*lo, similius est*
upon their heads the guilt of other ei qui facit
folks sins, nay their own sins, whilst they malum,—
owne and make the cause to be theirs; Facientem
*when thou sawest a Thief, saith he, thou & obsequiu-
consentest with him, and hast been parta- tem eademu
ker with the Adulterers, Psal.50.v. 18. It penitentia*
is in briefe the verie thing God Almigh- constringit.
*tie in his word, so often cautions and Ep.29.
soneth us against, Gen.49. v. 6. Prov. i.
v. 15,16. Isa.8.v. 11,12. Ier. 15. v. 17.
2 Cor.16.v. 14,15,16,17. 2 Iob.v. 11. &c.
and to omit other places, remarkable
to the purpose it is that with which holy
David beginneth his Psalmes, and where-
with I shall end this short Essay.*

Blessed is the man who hath not walked
in the Coancell of the ungodly, nor stood in
the way of sinners, nor sate in the seat of
the scornewfull, &c.



CAS. 2dus.

*Whether a forc'd Oath, or other like Promise
doth bind the undertakers to a necessary
performance of the same?*

With what caution and wariness men ought to imbarque themselves in all manner of engagements, needs not much oyle or labour spent upon the Inquirie; The Scripture alone is sufficientlie able to instruct us, sometimes terming it a bond, Ezek. 20.v.37. sometimes a snare, Prov. 6,v.2. And trulie he who in this kind, shall, as they say, leape before he looks, may easilie fall into a pit of divers, and those inextricable difficulties.

2. So manie precipices of danger here occurring are there, of errour and misprision

prision on the one hand, from feare or force with the like to be avoided on the other; An obligation submitted to ^{* Metus qui} ~~cadere possit~~ through force is the subject of our pre-^{in virum con-}
 sent enquirie, whereby the will is rather ^{stantem--} ~~understan-~~ ^{est metus in} forcibly mis-inclin'd, than the ^{se continens} ~~understan-~~ ^{mortis me-} ~~deceived;~~ ^{tum, & cor-} Though indeed to speake properly that free-spiri-^{poris crucia-}
 ted faculty of the soule, the will, is be-^{tus,-- Bratt.} ~~deceived;~~ ^{l. 2. c. 5.}
 yond the reach of violence: They are ^{* Fears and Hopes,} and such poore ~~by respective incitements that within betray~~
 the mind, and then to palliate our infir-
 mities we call it force.

3. But not to question further the propriety of the phrase; A forcing be it, whether by Oath or Promise, or in what sort soe're: The Quære is still one and the same: How farre it binds, whether or not it may be dispenced with, as to an after performance.

4. For howbeit there be to be found a great difference betwixt a simple Promise, and a Premise confirm'd by Oath, the obligation being double in the latter, which is single in the first, there on a man-

ner barely a *Civill tye*, and here a *Religious bond*, yet I say, as to the first *undertaking*, and then an *after fulfilling* or *performance*, the case is much the same.

5. Nor may men therefore, I wish, deceive themselves in this particular; The same God who forbids all *evill speaking*, hath likewise fore-warn'd us that we put not forth our hands unto wickednes: He who loveth *pure lips*, delights no less in *cleane* and *undefiled hands*: onely there we interesse him for a *witnesse*, and here we make him a *Spectator* of our actions; What we do thus either way, we do it as in his more *speciall presence*, before whom lye open *all our wyses*, Psal. 119.v.168.

6. And now briefly to a *Decision* of the case propounded; Determine it I shall in the *Negative*, although the grounds in truth whereon to build such a *determination*, I finde them somewhat *doubtfull*, and, *Difficile est iter per incerta*, as they say, it is hard keeping right amidst *crosse wyses*.

7. Some bind on the very terme, *Force*, here used; Since all *Contracts*, say they, ought to be free on either side: each of right should have *power over his owne will*, in the Apostles phrase, 1 Cor. 7. v.37, and *Force* quite evacuates that *liberty of assent* here requir'd; What we act as so, may seem as twere not acted by us, whilst the true fountaine of *liberty* within is obstructed and shut up, from whence yet the *current of humane actions* hath necessarily its *rise*: And for this reason a *Virgin* under the *Law* vowing a *vow* without consent of her *Parents*, Numb. 30, was not tied thereby, because at *another's* namely, and not of her own *disposall*.

8. But the ground these build upon, οὐκαστος is not haply so firme or good; For how- ὃ μᾶλλον ἔχε- er'e in such case the will be much σταῖς—βίαιος straightned of its native liberty in respect ὃ ἦν ἀρχή of outward acts, yet, as hath been said, οὐδεὶς τοι- it is not * wholly taken away: no^t αὐτη ἡ σα οὐ μετάδειν συμ- Force or Violence reacheth so farre; βέλλειταιο Though I cannot do sometimes what I περίτελος; would, yet can I not be constrain'd to do ἢ ὁ πάγων.

what I could not; An out-let of evasion
there ever lieth betwixt these two to the
party inforced by sufferance and a resol-
ved Constaney.

• Senec. Tr.

* *Cogi qui potest, nescit pati.*

9. Againe, neither is this ground of
compasse enough, or comes home to a
satisfaction and clearing, of all scruples
that may be made here; For be it in
matters just and lawfull, or but indiffe-
rent, a man hath constrainedly engag'd
himself; Surely there, if I mistake
not, he ought and is bound (in *Foro Con-
scientiae* I meane; for as for the *Judiciale*

Ex actions exteriour Court, it may be not: my * *in-
voluntaria non nascitur Obligatione.* voluntary Concession perhaps affords no
Regul. Inv. title of just plea to the *Invader* there) to keep his Promise, though it be to his
vid. God. 1. 2. loss, as the *Psalmist* teacheth, *Psal. 15.*
Tm. 20. v. 4. *Joshua* did thus in that *disadvantagi-
ous Contract*, *Ioh. 4. v. 18.* which *fraudu-
lently drawne into*, he had made with the
Gibeonites.

10. Others have found out, as they
thinke, a quainter salve for this sore,
of

of a mentall or tacite reserve conceived by them upon their entrance into such Engagements; Much according to the old Adagial saying,

* Ηγλωσσα διάμονος, οτις φέρει απώλειαν.

Juravi linguâ, mentem injuratam Iuro. * Arist. Rhet. l. 3.
What though my tongue (or hand) stand engag'd, howbeit my conscience is still free: For which saying yet the Authors we find, (would they observe it) even with Heathens then questioned before the Areopagites, as the instruc- and prompter on to perjury.

11. But here, besides that this fancy it favours strongly of that Popish exploded artifice * Equivocation, and withall enervates utterly the sincerity of all Contracts betwixt men, (whereas an Oath or Promise in the true purport of it, is for the confirmation of truth, not a co-zenage of either party) they greatly mistake the point; For that the strength of the Obligation hangs not so much on the secret intendments of the mind, as the plaine and formall expression of words there used; and then further, words being the best Emblems of the mind,

nor could the outward signification of words or deeds be had without an inward consent of the will first obtained, by engaging themselves the one way, they consequently draw on a certain tie, as to the other.

* *Filius.*
Tom. 2.
Tract. 35.
Bonac. Di-
spur. 4, Qn.
1. &c.

12. Well then, the foresaid grounds failing us as hath been argued, as to a full and satisfactory Solution of the case in hand, we are to cast about in search of some safer and surer principles to rest on; Judicious * Casuist's give us three special Rules to the purpose, by which we may examine the legality and bindingness of what're Engagements, and they are these which follow.

13. One is that it be *Super Re lici: &* undertaken in a matter just and lawfull in its selfe: Since God is not to be assumed either for witness or overseer of a thing simply unjust (as there he is) who is a God of pure eyes, we read, and cannot behold iniquity; And moreover, because it binds a man to a doing of that, which yet the very *intrinsecall condition* of the matter refuseth a performance of; Upon this

this ground *Herod was not bound*, notwithstanding his promise, to deliver the *Baptists head unto Herodias her daughter*; No more were those forty *Conspirators against S. Paul, A.D. 23.* nor *David* by his having vowed the destruction of churlish *Nabal, 2 King. 25.*

14. Another is that it be in *Bonum finem*, for good ends and purposes; Ends consistent with the welfare of our neighbour, especially of the Church and State promittitor, we live in, (a clause, say they, necessarily suppos'd, though not always expressed in such Contracts;) And let me adde, if not * repugnant or obstrutive to the performance of some good morall duty, or other: I shall by no meanes promise peremptorily against a doing ought, which yet the Equity of the thing, either then, or upon occasion fairely offered, may afterwards justly require at my hands.

n.7.

15. A third and last is, it must not be *Contra pacium aliquod prius initum*, nor repugnant to some former Oath or Promise made by us; As to promise V.gr. I will do this or that, when and where lawfully I may,

Grot. de Inv.

Bell. 2.c.13

may to the utmost of my power, and then afterwards to undertake though in other termes, yet amounting to the same effect, that I will not, these are contradictions.

16. Such Supereratior of dissonant promises, begets ever a direct nullity in the latter; We must therefore first be sure we find ourselves acquitted in conscience from the fore-going tie, e're we can safely contract a new: A * slipping ~~and~~ off nimbly from one Obligation to another by help of some devised Quirk or ~~and~~ ^{the Oathes; I.} frivolous construction, is in sooth no other than a kind of playing fast and loose, and no wayes becomming a serious Christian: Ep. 355.

Quo teneam vultus mutantem Protea nodo?
There is no Oath so sacred in the whole world, no tye can there be so firmly and inviolably contrived, which may not thus be easily shifted off.

17. These are the three Rules, and by these three alone is it easie to discerne, when an obligation binds, and when not; It must be right for the matter, justifiable in the ends, not repugnant to former, and

and those (sometimes) better promises already made: Answerable these three to that threefold caution given by the Prophet Jeremie, *Ier.4.v.2.* of swearing in truth, in judgement, and in righteousness.

18. Over and beyond these, there are, I know, certaine other cases, in which the person once ingaged may seem not ti'd to a necessary observance; As when he promiseth concerning somewhat impossible and without his reach, *De impossibilibus enim nemo tenetur*, is the received Maxime: Or when his * condition* *Sen.14.c.* is notably changed from what it was, *34.c.35.* when first he entred the Obligation; some inevitable and remedilessse impediment comes between; So S. Paul oft-times determin'd, as he tells them, to come unto the Romanes, but was hindered, *Rom.*

i.v.13. * His conditions, I say, changed, * *Sylvest* is not the parties with whom he contractt, *Tit.1.suram.* who, as long as he is able, or but willing to performe what lies on his part, the Obligation still holds firme and inviolable.

19. But

19. But to returne; The Rules fore-mentioned be yet, I say, the most *Catholick* and *surest land-markes* for our * *Inranc*il-** direction in this cause: Where they faile *licetum pec-* all or any of them, the *supposed promise* *cas Inran-* doubtlesse becomes *frustrate*; *Intangle* *do, & possat* us it may, in the *snares* and *bonds* of *Servando; A.* * *sinfulnesse*, as the *wise-man* calls them, *quin.2.2da.* *Prov.5.v.22.* but not *oblige* us to a *per-*
Qw 89. *formance.*

20. No, even then when as we *free-*
ly and *voluntarily* incurre the *snare*,
much lesse when it is cast upon us by an
over-awing power; This *loosens* and *mea-*
kens the *tie*, if *supervening* thus to other
circumstances; Albeit, as was said, of its
selfe and *alone*, it doth not utterly *annull*
any.

21. And by this then may men see
at any time, how *weake* the *cords* of a
wrong obligation or *engagement* are: how
little they *bind*, save onely to *repentance*;
Repentance for their *unadvised rashnesse*,
if *spontaneously* undertaken, and *repent-*
tan ce

tance for their cowardice, if through fear submitted to ; Effectually they bind not, I dare avouch it, either way.

22. On the other side by this may the Imposers likewise see, who shall thus lay stumbling blocks of offence before their brethren (yet, woe to that man by whom the offence commeth , Mat. 18. v. 7. accursed is he, Lev. 19. v. 14.) to how little purpose they make use of these ties and fetters , that bind not in truth, but onely insnare ; Like to those cords wherewith Sampson was held, and as easily upon occasion broken asunder ; No tack, no validity in such bonds ; There wants a twisting in of those three conditions premised to strengthen and confirme them.

23. Nay, so farre are they from holding fast the person ingaged, that upon a due examination of the point they help to set him * looser, when as he shall consider seriously the guilt and burden of L.3.c.12.vid. sin he yet lieth under ; No other way of escape then by a speedy cancelling of the 8.c.2.

Obligation:

* Tolerabi-
lis est pro-
missum non
facere quod
surpetit. Am-

bros. ds offic.

L.3.c.12.vid.

Concil. Tol.

8.c.2.

Obligation: And on this ground it may be, *David* having promised *Shimei*, a notorious offender pardon of his life, 2 Sam. 19. though for reasons best knowne to himselfe he let him alone during his time, yet afterwards he fails not to leave it in charge with his son *Solomon*, that he see him brought to condigne punishment.

* *Iamblych. ment.*

in vita Py-

thag. l. i.

c. 28.

*Si quis ne-cessitate co-etus jurave-rit pignusve posuerit, quo selfe, saith he, but shalt performe unto the
is ad infidias Lord thine Oath, Mat. 5. v. 33. 268d^o Domino suo xvi, was one of Pythagoras his * first le-
parandas, vel sons to his Disciples; Yea God himselfe
openi*n* iust*e* hath vouchsafed it a room within the
cuius*v* foren-
da*d* ad*s* bring*i*-
tur, resiliat
pos*u*is quām
quod cap*it* in-
f*u*st*u*ar*u*, suade-
mus-- At*si*--
LL. Alured.
c. I.*

24. Briefly and to conclude: Where the promise whare're, both for matter and manner is rightly undertaken, we cannot be too sollicitous or punctuall in keeping of it; Thou shalt not forsware thy posuerit, quo selfe, saith he, but shalt performe unto the Catalogue of his more glorious Titles, of being faithfull and keeping Covenant; Otherwise where fraud or force with the like shall hap to interpose, and withall the matter in any respects above specified be unjustifiable, concerning such a * promise when or wheresoc're, my resolution;

solution is, that it is ill taken and worse kept.

*Consilium, prudensq; animi sententia
jurat,
Et nisi judicis vincula nulla tenent.*

F I N I S:
